

## Foreword

In the 13th century A D Thakkura Feru has written this book - *Vistustara Prakaraṇam*, in Prākṛt language, (Jain-Mahārasṭrī) Such a book on Architectural Science in Prākṛt language is very rare Thakkura Feru is well versed in various sciences like Jyotiṣh, Mathematics etc. The book gives information regarding the Architecture of houses temples & the examination of a Jina idol

The book has been translated with an exhaustive introduction & the valuable notes in English in between by Dr R P Kulkarni. The blocks of designs, figures & tables have been inserted for clear understanding, with reference to the stanzas under consideration. His labour involved in preparing the sketches for the blocks is certainly admirable. In order to widen the field of usefulness of the book Dr Kulkarni, who is considered to be an expert in the subject, has translated it into English.

Though the science of architecture has thoroughly advanced and a considerable number of treatises have been published, the curiosity of what has been stated in the Ancient Indian books, remains, because historically, through the ages, architecture has been the material record of man's intellectual evolution. Only a few countries possess such architectural heritage, richer than that of India.

I hope the book will be useful to those architects & builders who are interested in knowing the architecture in Ancient India, & in carrying out the research in the subject

It is needless to thank Dr V S Tamhankar Director, Jnana-Prabodhini for his encouragement & invaluable suggestions from time to time

Our thanks are due to the Indian Council of Historical Research for the financial assistance they have extended in bringing out the publication of this book

We also thank Shri G G Barve the manager Ved-Vidya Mudranalaya for the nice printing of the book & that too within the limited time.

M V Mahashabde  
Santika  
Jnana Prabodhini Pune

# INTRODUCTION

A small and concise treatise on Vastusastra titled 'Vastusara Prakaranam' was written by Feru Chandra Thakkura in the Samvat year 1372 (A D 1216). The book is written in Prakṛt language. The author according to colophon, was a resident of a fortified town called Kannana. Thakkura Feru belonged to Sridhandhakula gotra of Śrīmalakula and was a member of Khara-tara Gaccha of the Śvetāmbara Jainas. He was in the service of Sultans of Delhi. He may have served under Alauddin Muhammad Shihabuddin Umar, Qutubuddin Mubarak Shah and possibly of Ghiyasuddin Tughluq.

His native place was Kannana known to Jain Sanskrit literature as Kanyanayana, a place of pilgrimage. This place is known today as Kaliana (Lat 28° 33' N Long 76° 12' E) near the town Dadri in Mahendraghar District of Haryana state.

The author Thakkura Feru has written number of books on different subjects besides Vastusastra. His known works are

- i) Kharataragacchalamkara Yugapradhanacatuḥpadika
- ii) Vastusara Prakaranam
- iii) Jyotisasara
- iv) Gaṇitasara
- v) Dhatupaṭi
- vi) Dravyapariksa.
- vii) Ratnapariksa

The subjects dealt by him vary from Civil Engineering Mathematics to Examination of gems. It is therefore obvious that the author should treat the subject in a text book fashion, such that all the essential information on the particular subject is covered in the book. The best feature of all these books is lucid and clear presentation of the subject under consideration. It is mentioned in the book Ratnapariksa that Thakkura Feru wrote the book for his son Hemapala. This is an additional evidence that the books are written as text books.

Almost all the available treatises on Śilpaśāstra are written in Sanskrit, the chosen language for scholarly work. The contemporary treatises like Samarāṅgaṇa Sūtradhara (11th century), Aparājita-precha (12th to 13th century), Manasara (14th century) etc. are written in Sanskrit. The present book under study is the only one which is written in Prakṛt. The book is unique in this respect. Even as late as 15th century the architect Mardana has written his books on Vāstuśāstra like Prāsīda Maṇḍana, Rupamaṇḍana etc. in Sanskrit language.

Prakṛt language is of four main types namely, Mahārāṣṭrī, Pañcī, Śaurasenī and Māgadhī. Literature of Svetāmbara Jains is in Jain Mahārāṣṭrī. It is known that at the time of Chandragupta Maurya (by the end of the 4th century A.D.) there was a famine of very long duration in Magadha. At that time some Jain people, with Bhadrabāhu as their leader, came and stayed in South India. The Mahārāṣṭrī Prakṛt that they had used is called Jain Mahārāṣṭrī. The disciples of Bhadrabāhu then travelled throughout India for spreading their religion. Mahārāṣṭrī Prakṛt also spread with them throughout India. This is the language used by Jainas at the time of Thakkura Feru and hence he may have written the book in Prakṛt.

Feru Thakkura was not a śhapatī or a sūtradhara and building temples houses etc. was not his call of business. The book is written like a text book rather than a treatise giving details of construction practice of different types of structures. He does not give opinions of different architects on different styles of construction of temples houses etc. The author prefers to give information on certain main aspects of buildings and temples in a clear and lucid manner without delving into the details. He has taken some of the information, without any change, from Bṛhat Samhitā. Information regarding auspicious and inauspicious times for beginning the construction of a house or the time of first entry into it as well as of Āyā, Vyāyā, constellation and others, which is more akin to Astrology, is given by him by following the tradition in vogue at his time. The author must however, be given credit that whatever information he has given is clear without any confusion and the importance of the

book lies in this clarity of presentation of subject matter and the clarity is that of a text book.

The author did not give details of construction that a practising engineer would have deemed necessary to be included in a book. He described general dimensions of different parts constituting a temple but has avoided completely the mention of rekhas and kalas that are described while giving the details of the tower of a temple. Either the author is not well versed in this important but purely technical part of the tower of a temple or that the standard of the book is purposely kept low as this subject is to be taught to his son and possibly Jain students. It would definitely have been better if the author would have given information about rekhas and kalas in his usual clear style. It would have increased the value of this book.

A brief description of the subject dealt by the author is given below

The author has mentioned at the outset that he has dealt with only three subjects namely, construction of houses, examination of Jina idols and construction of temples. He has arranged the subject methodically. The first step before a house is to be constructed is to examine the soil to be used as the foundation of the building. Three numbers of soil tests are given to ascertain the suitability of the soil as a foundation for the house.

A pit of 45.6 cms in length, width and depth is to be dug. The soil removed from the pit, is replaced back in it and is compacted. If some of the soil remains after completely filling the pit then it is the best soil for foundation purpose. If all the quantity of the soil that was removed from the pit is required to fill it to the ground level then it is a medium type of soil. If the pit could not be filled up even after adding all the soil removed from the pit then the soil is having poor density and should be rejected as a foundation soil for a building.

It appears that this method of testing of soil was known at Vedic period also. A passage from Satapatha Brahmana confirms this. "Now he digs the pit. He places soil towards East. Now

he is adding the soil back to the pit. Now after reciting a mantra he presses the soil so as to make it strong. He presses the soil so much that the top of the soil is either in level with or somewhat higher than the surrounding ground. If the level of the soil pressed in the pit is higher than the ground then it becomes godlike, it means that the pit becomes divine' (3 6 1 16-18)

The strength of soil on the basis of its density is assessed by this test. If the natural density of the soil is more than its compacted density then such a soil is strong enough to bear the load of the structure. Otherwise it is to be rejected as a foundation soil.

The next test gives the idea of the suitability of soil depending on its permeability characteristics. In modern terminology the soil is suitable as a foundation material if it is neither water absorbing nor very permeable. Highly plastic clays and sandy, gravelly soils are rejected as foundation material by this test.

The third test is meant to ascertain the fertility of the soil rather than its strength. If a seed after sowing sprouts within three days then it is a superior soil. If it takes five or seven days for sprouting then the soil is of medium and low quality respectively. As agriculture was the main activity at that time and even a Jain monastery should have a fertile land nearby for its sustenance, this test is also essential.

The dimensions of houses for a king, queen, king's brothers, prime minister, Royal astrologer and Royal physician are given. These dimensions are taken from *Bṛhat Samhitā*. It is a matter of consideration that all the five types of houses for the residence of a queen are of smallest dimensions in comparison to houses meant for other dignitaries. The dimensions of the biggest house of a queen are 30 hastas wide and 33 3/4 hastas long (13 and 14 1/2 meters respectively). The dimensions of the smallest house are width 2 3/4 meter and length 3 meters. It is a house or a pigeon hole! The house of a Śūdra or of an Antyaja is bigger than this house.

The formulae to determine Āya, Vyaya, Rāśi, Nakṣatra etc. of a house are given in a clear manner. Determine these factors for a house to be built and compare them with similar factors

from the horoscope of a would be house-owner and from their comparison one is to predict the auspicious or inauspiciousness of a house in the same manner as it is done for the intending bride and bridegroom. These calculations and predictions come under the pervue of astrology. But this aspect of dimensioning a house must be known to every engineer and he could not afford to neglect it. Every treatise on Śilpaśāstra includes this information. Hence even in this small text-book Feru Thakkura had given this information in detail. It may be noted that formulae to determine these factors are different as mentioned in different treatises but it could be assumed that the author had given only those formulae which were generally in vogue at his time and place.

The rules regarding Vedhas as well as instructions about building a house are sound and give the idea of the progress made in constructing a building.

The second chapter is on examination of a Jina idol. The information about dimensions of the idol and that of its retinue is very clearly given so that even a novice in this art could understand whether a given idol is according to the prescribed dimensions or not. The clarity of information is admirable.

The third chapter deals with the construction of a temple. A rule for depth of foundation is given. The foundation of a temple should be upto massive rock or upto ground water table, whichever occurs earlier. As the invention of pumps for dewatering was not made at that time, the depth of a foundation will have to be limited to the ground water table unless the rock is met with earlier. *Generally, the site of the temple is located such that rock is available at a shallow depth and water table is below it.* In case of temples in South India, these are founded on rock. Temples are built of stones. A stone quarry nearby with small height of overburden is economical. This is another reason for searching a site for a temple where rock is available at shallow depth. Other methods of excavating rock say by applying levers or by burning wood are applicable only to rock lying above water table. Another reason is that gun-powder that may have been used for excavating stones is useful only above water table.

It is, therefore, a sound advise that the foundation of an important building like a temple should preferably rest on rock which is above ground water table. In North India where the rock level is deeper and ground water table is available at shallow depth the land being of Anūpa type, foundation of a temple will have to be taken only upto ground water table and not below it.

The dimensions and relative proportions of different constituent parts of a temple like plinth, wall, tower, flag and flagpole etc. are given very clearly. The vertical as well as horizontal mouldings (bhadrā, rathā, pratirath, etc.) of the temple are given. The book ends with the information of the author and the date of completing the book.

This treatise was first published in the year 1946, its publisher being Chandanasagar Jñānabhāṇḍāra of Vejpura (Panchamahā). In its Gujarati preface it is mentioned that the great Jain Savant Shrimad Anandasāgara Surīśvaraṇi Maharajaśrī had first prepared the first press copy of the book. Munishrī Chandana Sagaraji obtained this press copy and also collected the manuscript copy of this book from Amarchand Mulchandbhai of Surat and then published it after editing. The book contains the original treatise in Prakṛt. I have used this book for the purpose of translating it into English.

Shrimad Jinavijaya Muni later published all the known works of Feru under the title 'Thakkura Feru Viracita-Ratnaparikṣādi-sapta-grantha-sangraha' in the Rajasthan Oriental Series from Jodhpur, in 1961.

Hindi translation of this treatise was published by Pt Bhagavandas Jain. I have translated the book in English so that at least this small treatise on Indian Architecture may be known to a large public. As it is there are very few books in English written on this subject.

The author is grateful to the Director, Indian Council of Historical Research, New Delhi for giving a research grant for covering part of the cost of publication of the book. Thanks are



also acknowledged due to Shri P K V Kaimal Research Officer of I C H R for processing the case

The author wishes to thank the Director, Shri V C Tamhan kar and Prof M V Mahashabde Head, Sanskrit sanskriti samsho dh ka (Santrika) the reseach department of Jnāna Prabodhini for undertaking publication of this book I also thank Dr Ashokrao Nirpharake of Jnana Prabodhini The printing of the book is done by Shri G G Barve Manager Ved vidya Mudranalaya The author wishes to thank him for the correct clear and neat printing and completing the printing in time

Nashik

30th April 1987

Aksayya Tṛtiya

R P Kulkarni

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CHAPTERS ON ESSENTIALS OF  
BUILDING ARCHITECTURE BY  
THAKKURA FERRU SON OF A GREAT  
DEVOTEE OF JINA NAMED CANDRA

सयलसुरासुरविद दसणवण्णाणुग पणमिउण ।

गेहाइ-वत्थुसार सखवेण भणिस्सामि ॥ १ ॥

I describe briefly (construction of) houses and other structures after offering obeisance to gods and asuras who are proficient in different systems of philosophy and are omniscient (1)

इगवघ्नसय च गिहे बिबपरिक्खस्स गाह तेवन्ना ।

तह सत्तरिपासाए दुगसय चउहुत्तरा सब्ब ॥ २ ॥

The information on building of houses is given in 151 stanzas on examination of idols in 53 stanzas and in 70 stanzas information on temple architecture is given There are 274 stanzas in total (2)

Two Tests for Examining the Suitability of Soil as Foundation are Given

चउवीसगुलभूमी खणवि पुण वि सा गत्ता ।

तेणव भट्टियाए हीणाहियसमफला नेया ॥ ३ ॥

A pit of 24 angulas ( length breadth and depth ) is dug and that pit is filled back by the same soil (that was taken out of the

dit) If the pit is not filled then (that ground) is less rewarding; (if the pit) is completely filled then it gives medium reward and if some soil remains after its complete filling then it (i.e. the soil) gives ample reward (3)

अहं सा भरिय जलेन य चरणस्य गच्छमाण जा सुसह ।

ति दु इग अगुलभूमौ अहममज्जमउत्तमा जाण ॥ ४ ॥

The pit is filled (brimful) with water and if the level of water is decreased by three, two (or) one angula by the time one walks hundred steps (away from the pit and then back to it) then that soil is bad, medium and good respectively (as foundation soil) (4)

सियविपि अरुणवृत्तिणि पीयवहसो अ कसिणमुद्दो अ ।

मट्टियवण्णपमाणा भूमौ निय निय वण्णसुखयरो ॥ ५ ॥

इति भूमिपरीक्षा

White soil (is meant) for brahmins, red soil for persons of warrior class, yellow soil for merchants and black soil for śudras. Building sites with soils of given colours ascribed to different castes as above, results in happiness (to them). (5)

End of examination of soil

#### Method to determine Main Directions

समभूमिं दुरवित्थरि दुरेहं चकत्स भज्जिरवित्तक ।

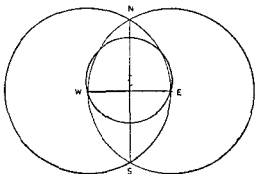
पडमत छायागमे जमुत्तरा अद्धि उदयत्य ॥ ६ ॥

Draw a circle of two hasta diameter and two of twice the diameter on a level ground and fix a peg of 12 angulas length at its centre. The shadow of the peg during rising and setting (of the sun) where it touches the circle are the west and east directions respectively. The line drawn perpendicular at the centre gives south and north directions (6)

[Exactly similar description of obtaining the four directions is given in Kātyāyana Śulbasūtra (1.2-3). Kātyāyana's date is 400 A.D. But this method of obtaining directions was known to Baudhāyana (800 B.C.) and was supposed to be so common that he has not explained this or any other method in his Śulbasūtra see fig 11.



It may be noted that this method of obtaining the east and the west directions is not accurate. As the sun moves 47 degrees in six months i.e.  $23\frac{1}{2}^{\circ}$  in south and  $23\frac{1}{2}^{\circ}$  in north direction from the equator, the shadow of the gnomon is not exactly at the east and west directions unless this procedure is followed on a day when the sun divides the day and night in exactly 12 hours at a location where the directions are being obtained. The correction is small and hence may have been neglected by the author.]



STANZA 6

( Fig 11 )

**Method of giving layout of square and octagonal structures**

समभूमोति द्दोए वट्टति अट्ठकोण कक्कडए ।

कुण दुदिसित्तरगुल मज्झि तिरिय हत्थचउरसे ॥ ७ ॥

Draw an octagon circumscribed by a circle of one hasta width (diameter). The lines joining alternate angles directed towards subdirections of the octagon makes a square of 17 angulas sides.

(7)

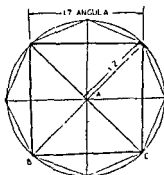
[This is the construction to give a layout of a square with sides towards main directions. A circle with two diameters along the east and west directions and along the south and north directions is obtained as given in stanza 6 above. Bisecting the four right angles made by the diameters, one could draw another two diameters which are at right angles to each other. Eight points are obtained on the circumference which are towards main and sub-directions. By joining these points an octagon is obtained,

This is very elegant method of obtaining a square with its sides at four main directions. Pythagoras theorem is used.

In  $\triangle ABC$ ,  $AB = AC = 12$  angulas and  $\angle BAC$  is a right angle (see fig 12)

$$BC^2 = AB^2 + AC^2 = 288$$

$$BC = 17, [\text{accurately } BC = 16.97 \text{ angulas}]$$



STANZA 7

(Fig 12)

चउरसि विव विव दिसे बारस भागाउ भाग पणमज्जे ।

कुणेहि सङ्ख तिय तिय इय जायइ सुद्ध अट्ठस ॥ ८ ॥

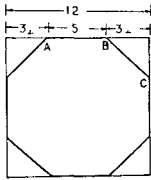
इति भूमिसाधना ।

Divide each side of the square into 12 parts. Leave 3 1/2 parts on both sides of each corner and obtain five central parts (of each side). An accurate octagon is obtained by joining these points (8).

[The construction to draw an octagon with its angles towards cardinal points, is known. Now the method to draw an octagon with its sides towards the cardinal points is described Fig 1 3]

The length of all sides of the octagon is not accurately 5/12th part of the square. The length of side AB is five parts but the length of side BC is  $\sqrt{(3.5)^2 + (3.5)^2} = 4.9497$  parts.]

Here ends information on methods to give layouts



STANZA 8

( Fig 1 3 )

### The Properties of Good Soil are Described

दिशतिग वीयप्सवा चउरसाऽवमिणी अफुट्टा य ।  
 अवकल्लर भू सुहया पुब्बेसाणुत्तरबुवहा ॥ ९ ॥

That ground is auspicious, in which seeds sprout within three days which is of square shape non fissured without salya and with water flowing ( i e sloping ) towards east, north west or north directions (9)

वम्मइणी वाहिकरी ऊसर भूमोइ हवइ रोरकरी ।

अइफुट्टा मिच्चुकरी दुयल्लकरी तह य ससल्ला ॥ १० ॥

इति भूमिलक्षणम् ।

Soil with warma forebodes sickness unfertile soil leads to poverty, fissured soil causes death and the one with salya brings distress (to the owner of the house) (10)

End of characteristics of Soil

Method to locate Salya in the Ground

ब क च त ए ह स पञ्जा इ अ नवण्णा कमण लिहिण्व्वा ।

पुव्वाइदिसासु तहा भूमि काऊण नव भाए ॥ ११ ॥

The ground (on which the house is to be built) is divided into nine (square) parts and the nine letters B, K, C, T, E, H, S, P and J are written (in them) in clockwise direction beginning from the east (11)

N E P	EAST B	S-E K
NORTH S	CENTRE J	SOUTH C
N-W H	WEST E	S-W T

STANZA 12

(Fig 14)

अहमतिऊण खडिय विहिण्व्व कन्नाया करे दाओ ।

आणाविज्जइ पण्ह पण्हा इम अबखरे सल्ल ॥ १२ ॥

Place white earth in the hand of virgin a according to the ritual (i.e. praying with a formula, *Aum Rhim Śrim Aim namo*

Vagvadinī mama praśne Avatara, Avatara ' ) Let the girl ask some question, a part of the ground has a salya depending upon the initial letter of the question (12)

बप्पण्हे नरसल्ल सड्ढकरे मिच्चुकारग पुब्बे ।

कप्पण्हे खरसल्ल अग्गीए दुकरि निवदड ॥ १३ ॥

If the question is with B as initial letter then in the east (quarter of the ground ) at a depth of 1 1/2 hastas, there is a nara śalya (bone, skull etc of a man) which (if not removed) may lead to death (of the owner) In case of K question (i-e question with initial letter K is uttered by the virgin) then in the south east (corner of the ground) at the depth of two hastas, there is a bone of an ass which (if not removed) may bring punishment from the king (13)

जामे चप्पण्हेण नरसल्ल कडितलम्मि मिच्चुकर ।

तप्पण्हे निरईए सड्ढकरे साणु सल्लु सिसुहाणी ॥ १४ ॥

In case of C question in the south direction, there is a bone or a skull of a man at a depth of mid height of the man it leads to death In case of T question in the south west direction, there is a salya (bones etc ) of a dog at a depth of 1 1/2 hastas it portends destruction of the progeny (14)

पच्छिमदिसिए पण्हे मित्तुसल्ल करदुग्गम्मि पर एस ।

वायति ह पण्हि चउकरि अगारा मित्तनासयरा ॥ १५ ॥

In case of E question in the west direction at a depth of two hastas there is a salya of a child by which (the owner) may be expelled to a foreign country With H question in the north west direction at a depth of four hastas there are burning coals which portends destruction of friends (of the owner) (15)

उत्तरदिसि सप्पण्हे दिववरसल्ल कडिम्मि रोरकर ।

पप्पण्हे गोसल्ल सड्ढकरे धणविणासमीसाण ॥ १६ ॥

With S question, in the north direction at the depth of mid-height (of a man), there is a śalya of a brahmin which brings poverty With P question in the north east direction at a depth of 1 1/2 hastas there is a śalya of a cow by which the owner is ruined (16)

जप्पणहे मज्झगिह अइच्छाग्-कवाल-केस-बहुसल्ला ।

वच्छच्छलप्पमाणा पायण य हति मिच्चुकरा ॥ १७ ॥

In case of J question in the middle house, at a depth of chest (of a man) there are much salt skulls hair and other Śalyas which cause death (of the owner) (17)

[The procedure to determine the location of śalyas described here was not in vogue in the 5th or 7th century, as it is not mentioned in either Hayaśirsa Pancaratra (5th century A D) or Brhat Samhitā (of 7th century A D) In these books the procedure to locate śalyas in a ground is different in that it depends upon the time the owner scratches at the time of the layout Isanaśiva-Gurudeva Paddhati (Kriyapada patala 26 stanza 91 and 92) which is written in the year 1038 A D also gives the procedure as mentioned in Brhat-Samhitā (53 59 61) The procedure of finding śalyas in a ground as given here is described in Śilpa Dīpaka (1 29 39) Rāja Vallabha (1 19-21) Viśvakarma Prakāśa (12 1213 1248) It is to be noted that the locations and depths of śalyas and the consequences if they are not removed are same in all the three books This shows that this procedure became popular after the 11th century]

इअ एवमाइ अग्निवि जे पुव्वगयाइ हति सल्लाइ ।

ते सध्व वि य सोहि वि वच्छवले कीरए गह ॥ १८ ॥

In this way the śalyas that are described above and those others that are noticed are to be removed and after ascertaining the strength of Vatsa start the construction of a house (18)

## Auspicious and Inauspicious Times to Begin the Construction of a House

तजहा— कम्पाइ तिगे पुच्चे वच्छो तहा दाहिण धणाइतिगे ।  
पश्चिमदिसि मीणतिगे मिह्णतिग उत्तरे हवइ ॥ १९ ॥

When the sun is in ( either of the ) three signs of the zodiac beginning from Virgo ( i e Virgo Libra and Scorpio ) the Vatsa is towards the east direction if it (the sun) is in (either of the) three signs of the zodiac beginning from Sagittarius ( i e, Sagittarius, Capricorn and Aquarius ) then (the Vatsa) is towards the south direction When (the sun is) in (either of the ) three signs of the zodiac beginning from Pisces (i e Pisces, Aries and Taurus), then (the Vatsa) is towards western direction When (the sun) is in (either of the) three signs of the zodiac beginning from Gemini (i e Gemini Cancer and Leo ) then (the Vatsa) is in the north direction (19)

[This procedure for fixing the direction of the house front may have been developed with an idea that the serpent Sesa who holds the earth on his head moves one complete revolution within an year The head and tail are in opposit directions This information is given in Raja Vallabha (1 22 24) Vastuvidya (7 1 6) and Śilpa Prakāśa (1 55 57 1/2) Raja Vallabha is a treatise giving the procedure of building of palaces according to the Saurastra school Vastuvidya and Śilpa Prakāśa give south Indian and Orissan traditions respectively This shows that this is a universally accepted procedure for finding direction of the faced of the house depending upon the location of the sun in the zodiac

TABLE I

Sign of zodiac	Month	Direction of limbs of Serpent				Results (Stanza 21)	Stanza 23
		HEAD	BELLY	BACK	TAIL		
Virgo Libra & Scorpio	Bhadrapad Ās vin Kārtik	E	N	S	W	Decreases life span of the owner	desolation, struggle, total destruction
Sagittarius Capricorn Aquarius	Margasirsa Pausa Magha	S	E	W	N	Brings happiness	Honour increases in wealth, fire hazard
Pisces Aries Taurus	Falgunā Caitra Vaiśākha	W	S	N	E	Decreases wealth of the owner	happiness, sorrow, acquisition of wealth
Gemini Cancer Leo	Jesthā Āśāḍha Śravana	N	W	E	S	Brings happiness	death, loss, possession of money



Table I below gives this information in nut shell

The consequences given for constructing a house in the month of Margashirsa and Falguna portend honour and happiness respectively according to stanza 23 whereas according to stanza 22 the construction of a house should not be started in these months [This is because of difference in the opinions]

गिहभूमिसत्तभाए पण दह तिहि- तीस- तिहि दहक्खकमा ।

इअदिणसखा चउदिसि सिरपुच्छसमकि वच्छठिई ॥ २० ॥

The ground (meant for) building the house is divided into seven parts (on each side) The Vatsa is for 5, 10, 15, 30, 15, 10 and 5 days respectively in each of these parts (beginning from the north east corner) (The stay of Vatsa in these parts) for these days is for (all the) four directions The head and tail of Vatsa are (always) in the opposit directions (20)

E

	NE	5	10	15	30	15	10	5	S-E	
	5	VIRGO — LIBRA — SCORPIO						SAGITTARIUS	5	
	10								10	
	15								15	
N	30								30	S
	15								15	
	10								10	
	5	TAURUS — ARIES — PISCES							5	
	N-W	5	10	15	30	15	10	5	SW	

W

[see fig 15 According to Bhuvana Pradipa a treatise on Orissan architecture on the first day of the month Bhadrapada the head of the serpent is towards north-east and it is towards south east on the last day of Kartika Thus the head of the serpent moves one degree per day ]

अग्निमओ आजहरो धनवत्तय कुणइ पच्छिमो वच्छो ।

वामो य दाहिणो वि य सुहावहो हवइ नायव्वो ॥ २१ ॥

when Vatsa is towards the east then it decreases the life span If it is towards west then it decreases the wealth If it is towards right or left sides ( i e in the south and north directions) then it brings happiness (to the owner) (21)

धनमीणमिहुणकण्णा सकतीए न कीरए गह ।

तुलविच्छियमेसविसे पुव्वावर- सेस सेस दिसे ॥ २२ ॥

इति मतान्तरे ।

when the sun is in the Sagittarius Pisces Gemini and Virgo then the construction of the house should not be started At the time of the beginning of the construction of the house if (the sun)

is in Libra Scorpio Aries and Taurus then the fa ced of the house should be towards directions other than east and west ( i e towards the north and the south) ( If the construction of the house is to b g n) n remaining signs of zodiac then they are to face at the east and the west directions (22)

Here ends difference of opinions

सोयधनमिच्छुहाणि अत्थ सुन्न च बलह- उव्वसिय ।

पूयासपय जग्गो मुह च चित्ताइमासफल ॥ २३ ॥

Depending on the month (of the beginning of the construction of the house) starting from the month of Caitra it results in sorrow acquisition of wealth, death loss possession of money desolation struggle total destruction honour increase in wealth fire hazard and happiness (for consecutive months respectively (23)

वइसाहे मगसिरे सावणि कागुणि मयतरे पोसे ।

सियपवखे सुहृदिवसे कए गिहे हवइ सुहरिद्वी ॥ २४ ॥

If the construction of the house is begun in the month of Vaisakha, Margasirsa Śravana Falguna and according to some in Pausa in the light half of the lunar month and on an auspicious day, then it results in happiness and prosperity (24)

सुहलग्ग चदबले खणिज्ज नीमोउ अहोमुहे रिक्खे ।

उड्ढमुहे नवखत्ते चिणिज्ज सुहलग्गि चदबले ॥ २५ ॥

The digging for foundations (of a building) is to be started at the auspicious moment of the sun's entrance into a zodiacal sign, at the time of the powerful moon and at constellations having a downward motion. The masonry is to be started at the auspicious moment of the sun's entrance into a zodiacal sign at the time of powerful moon and at constellations having upward motion (25)

सवणइपुस्सुरोहिणि तिउत्तरासय धणिठ उड्ढमुहा ।

भरणिऽसलेस तिपुब्बा म-म- वि कित्ती अहोवयणा ॥ २६ ॥

Śravana Ardra Pusya Rohiṇī, three Uttara constellations (Uttarāṣṭra, Uttarāśadha Uttarābhādrapada) Śatabhīṣa and Dhanīṣṭha are the constellations having upward motion. Bharani Āśleṣā three Purva constellations (Purvāṣṭra, Purvāśadha, Purvābhādrapada) Mūla, Magha Visakha and Kṛttikā are the constellations having downward motion (26)

पुव्वुत्तर नीमतले धियअक्खयरयणणचग ठविउ ।

सिलानिवेस कीरइ सिण्णोण सम्माणणापुव्व ॥ २७ ॥

At the bottom of the foundation pit in the north east direction, are laid ghee, sacred rice and five jewels. The engineer-artists are honoured first and then the first stone is laid (27)

भिगु लग्गे बुद्ध दसमे दिणयइ लाहे बिहप्फई किंवे ।

जइ गिहनीमारभे ता वरिससयाउय हवइ ॥ २८ ॥

If the construction of the house is begun when Venus is in the auspicious zodiacal sign mercury in the tenth place, sun in the eleventh place and Jupiter is in the central place then the life of that house is of one hundred years (28)

दसमचउत्थे गुरुससि सणिकुजलाहे अ लच्छि वरिस असो ।

इग ति चउ छ मुणिकमसो गुरुसणिभिगुरविबुहम्मि सय ॥२९॥

At the time of beginning the construction of the house Jupiter and Moon are in the tenth and fourth places respectively Saturn and Mars are in the eleventh place then goddess Laxmi stays in that house for a span of 80 years When Jupiter, Saturn Venus Sun and Mercury are in the first third fourth sixth and seventh places respectively, (at the time of beginning the construction of a house) then (goddess Laxmi stays there) for hundred years (29)

सबकुदए रवितइए मगलि छट्ठे अ पचमे जीवे ।

इअ लगकए गहे दो बरिससयाउअ रिद्धी ॥ ३० ॥

If the construction of the house is started at the auspicious time when the Venus is rising, Sun is in the third place Mars is in the sixth place and Jupiter is in the fifth place then the people staying in (that house) remain prosperous for two hundred years (30)

सगिहत्यो ससिलगो गुरुकिदे बलजुओ सुविद्धिकरो ।

कूरट्ठम अइअमुहा सोमा मज्झिम गिहारभे ॥ ३१ ॥

When the Moon is in his own house and also at the same time in the first house Jupiter is powerful in the central house, then it is auspicious time for beginning the construction of the house as it is very prosperous (to the occupants) If a ferocious planet is in the eighth place then it is extremely inauspicious and if a mild planet is (in the eighth place) then it is medium inauspicious (31)

इक्के वि गहे णिच्छइ परमेहि परसि सत्तबारसमे ।

गिहसामिवण्णनाहे अबले परहत्थि होइ गिह ॥ ३२ ॥

Even if a single planet which is in descension and is staying in the foreign house, at ninth amsaka and is also at the seventh or twelfth place (in addition) if the lord of the caste of the house owner is not strong then such a house (of which construction is begun at this time) has to be handed over to another (32)

[The house owner has to sell the house and can not enjoy it]

चमण सुक्क विहप्फइ रविकुज खत्तिय मयअ वइसो य ।

बुहु सुद्धु मिच्छसणितमु गिह सामियवण्णनाह इमे ॥ ३३ ॥

Venus and Jupiter are the lords of the brahmin caste, Sun and Mars are of warrior class Moon of merchants Mercury of Sudras and Saturn and Rahu are the lords of non Aryans These are the lords of the house-owner according to the caste (33)

सयलसुहजोयलग्गे नीमारभे य गिहपवेसे य ।

जइ अट्ठमो य कूरो अवस्स गिहसामि मारेइ ॥ ३४ ॥

इति नामनिवेशलग्नम् ।

At the time of beginning the digging of the foundation pit or at the time of (first) entering in the house even if there are all auspicious combinations of planets but a ferocious planet is in the eighth place then the house owner may die (34)

Here ends the information on Lagna (moment of the sun's entrance into a zodiacal sign) for the occupation of a house

चित्त अणुराह तिउत्तर रेवइ मिय रोहिणी अबिद्धिकरो ।

मूल हा असलेसा जिट्ठा पुत्त विणासेइ ॥ ३५ ॥

(The first entry in house) when the sun is at constellations Citra Anuradha three Uttarās Revatī, Mṛgaśīrṣa and Rohiṇī is always prosperous (on the other hand, if it is made at constellations) Mula Ārdrā, Āśleṣa Jyesthā, then it portends death of a son (35)

पुष्यतिग महभरणी गिहसामिवह विसाहत्थीनास ।

किस्तिव अगिसमत्ते गिहप्पवेसे अ ठिइ समए ॥ ३६ ॥

The first entry in the house when the sun is at constellation of three Purvas Maghā and Bharaṇī then it leads to the death of the house-owner, at Viśākhā to the death of his wife and at Kṛttikā, it portends destruction (of the house) by fire (36)

तिहिरित्त वारुकुजरवि चरलग्ग विरुद्धजो अ दिण्हण चव ।

वज्जिज्ज गिहप्पवेसे सेसा तिहि-वार-लग्ग-सुहा ॥ ३७ ॥

An empty (rikta) lunar day, Tuesday and Sunday, moving auspicious time with opposit conjunction when Moon is feeble (or is in descension or is with a ferocious planet) such a time is to be avoided at the (first) entrance in the house Other lunar days in a week, and lagna are auspicious (37)

किं दुदु अडतकूरा असुहा तिछगारहा सुहा भणिया ।

किंदुतिकोणतिहाले सुहया सोमा समा सेसे ॥ ३८ ॥

If a ferocious planet is in the central second, eighth or in twelfth place of the house owner's horoscope then it is inauspicious time (for the entry in the house) It is opined that (if a ferocious planet) is at the third sixth or eleventh house then it is auspicious A mild planet located in the central, third or eleventh house or is in a triangle (i.e. making a ninth-fifth conjunction) then it is auspicious At remaining houses independent of the type of the planet (i.e. ferocious or mild) they are equally auspicious and inauspicious (38)

सुर गिहत्थो गिहिणी चदो धण सुक्कु सुरगुरु सुक्ख ।

जो सबलु तस्स भावो सबलु भवे नत्थि सदेहो ॥ ३९ ॥

Sun represents the householder Moon his wife, Venus his wealth and Jupiter happiness There is no doubt that whichever of the above planets is powerful the house is auspicious in that respect (39)

[ see table II ]

TABLE II

Time for the first entry in the house

Day	Auspicious	Medium	Inauspicious
Sun	3-6-11	9-5	1-4-7-10-2-8-12
Moon	1-4-7-10-9-5-3-11	8-2-6-12	—
Mars	3-6-11	9-5	1-4-7-10-2-8-12
Mercury	1-4-7-10-9-5-3-11	2-6-8-12	—
Jupiter	1-4-7-10-9-5-3-11	2-6-8-12	—
Venus	1-4-7-10-9-5-3-11	2-6-8-12	—
Saturn	3-6-11	9-5	1-4-7-10-2-8-12
Rāhu Ketu	3 6-11	9-5	1-4-7-10-2-8-12

[ Figures indicate the number of the house in the house-owner's horoscope ]

## The Dimensions of Palaces

राया सेनाहिवई अमच्च- जुवराय- अणुज- रणीण ।

नेमित्तिय- विज्जाण य पुरोहियाण इह पचगिहा ॥४०॥

The king, commander-in-chief, minister, crown prince king's younger brothers, queen astrologer, physician and family priest each of them could have five types of houses (40)

एगसय अट्टहिय चउसट्ठि सट्ठि असो अ चालीस ।

तोस चालीसतिग कमेण करसखवित्थारा ॥४१॥

The largest house from king to priest, are of 108, 64 60 80, 40, 30 and three times 40 (i e 40, 40, 40) hastas wide respectively (41)

अट्ट छह चउ छह चउ छह चउ चउ चउहोणया कमेणेव ।

मूलगिह वित्थाराओ सेसाण गिहाण वित्थारा ॥४२॥

Decrease the width of the largest house by 8 6, 4, 6 4 6 4, 4 and 4 hastas to obtain the widths of the remaining four types of houses of king to priest respectively (42)

चउ छच्च अट्ट तिय तिय अट्ट छ छ छ भागजुत्त वित्थरओ ।

सेसगिहाण य कमसो माण दीहत्तणे नेय ॥४३॥

Addition of fourth sixth eighth third third eighth sixth sixth sixth and sixth part of the width of the largest house (to the width from king to priest) gives their lengths respectively For other four types of houses (for king to priest) decrease the largest length by the same figures as mentioned for widths above (43)

[ see table III ]



TABLE III  
Dimensions of Houses (Hasta)

Type	King $L = 11/4w$	Army Chief $L = 11/6w$	Minister $L = 11/8w$	Crown Prince $L = 11/3w$	Younger brothers $L = 11/3w$	Queen $L = 11/6w$	Astrologer $L = 11/6w$	Physician $L = 11/6w$	Priest $L = 11/6w$
	Width		Length						
Largest	108	64	60	80	40	30	40	40	40
	135	74 2/3	67 1/2	106 2/3	53 1/3	33 3/4	46 2/3	46 2/3	46 2/3
Medium	100	58	56	74	36	24	36	36	36
	125	67 2/3	63	98 2/3	48	27	42	42	42
Lesser than medium	92	52	52	68	32	18	32	32	32
	115	60 2/3	58 1/2	90 2/3	42 2/3	20 1/4	37 1/3	37 1/3	37 1/3
Small	84	46	48	62	28	12	28	28	28
	105	53 2/3	54	82 2/3	37 1/3	13 1/2	32 2/3	32 2/3	32 2/3
Smaller	76	40	44	56	24	6	24	24	24
	95	46 2/3	49 1/2	74 2/3	32	6 3/4	28	28	28

## Dimensions of Houses for Common men of four Castes

वराण चउक्क गिहेसु बत्तीस कराइ वित्थरो भणिओ ।

चउ चउहीणो कमसो जा सोलस अत जाईण ॥४४॥

In case of houses of four castes, the width of the brahmin's house is 32 hastas It is decreased by four hastas with lower castes in that order so that (the width of the house) of the sudra is 16 hastas (44)

दसमस-अट्ठमस सडस-चउरस-वित्थरस्सहिय ।

दीह सव्वगिहाण य दिय वत्तिय-वडस-सुट्ठाण ॥४५॥

इति स्थापना ।

The tenth eighth sixth and fourth part (of the width) is added into the widths of the respective houses so as to obtain the lengths of the houses of brahmins members of warrior class, merchants and Sudras (45)

Here ends establishment of Houses

[This information may have been taken from Brhat Samhita 53 4-13

TABLE IV

Caste	Brahmin	Warriors	Merchants	Sudra	Antyaja
Width	32	28	24	20	16
Length	35-4 3/4	31 12	28	25	20

Note - All dimensions are in hasta and angula measures]

### Definitions of Different Constituent Parts of a House

ज दीहवित्थराई भणिय त सयलमूल गिहमाण ।

सेसमलिद जाणह जहत्थिय ज बहीकम्म ॥४६॥

The lengths and widths quoted above are the dimensions of the principal house. Whatever is remaining portion, where outdoor activities are carried out is called alinda (46)

ओवरय सालकवओयराईय मूलगिहमिण सटव ।

अहमूलसालमज्जे ज वट्टइ त च मूलगिह ॥४७॥

इति मूलगृहाणा भूमिसह्या ।

A room with one side open (owari), a side room and (varai) all of these constitute the principal house. Those parts of the house which are inside the principal Sālā that all is the principal house (47)

Here ends information on constituent parts of a house

*Temples, palaces, lakes defence walls, clothes and fields are measured by this hasta. The dimensions of a house ( of a common man) are measured by (the length unit of) the hasta of the houseowner (50)*

**Information on Āya Vyaya etc**

गिहसामिणो करेण भित्तिविणा मिणसु वित्थर दोह ।

गुणि अट्ठहि विहत्त सेस धयाई भवे आया ॥५१॥

Measure the length and width of the house (to be built) leaving the dimensions of walls by (the length unit of) the hasta of the houseowner. Divide their multiplication by eight the remainder is Āya (of that house) (51)

[The length and width of the house are measured from the inner parts of walls for these calculations ]

धय-धूम सीह साणा विस खर गय धख-अट्ट आय इमे ।

पुब्बाद्-धयाइ-ठिइ फल च नामाणुसारेण ॥५२॥

Flag smoke lion dog bull ass elephant and crow are the (names of) eight ayas. They are facing each other and begin from the east direction (and are located at different directions in clockwise order). The consequences are according to their names (52)

[Ayas at odd numbers and located at the main directions are auspicious whereas even numbered ayas located in the subdirections are inauspicious ]

विप्पे धयाउ विज्जा खित्त सीहाउ वइसि वसहाओ ।

सुद्धे अ कुजराओ धखाओ उ मुणीण नायव्व ॥५३॥

Āya of a brahmin's house should be a flag that of a warrior class a lion, bull for merchants elephant for sudras and crow for a house of ascetics (53)

धय-गय-सीहं विज्जा संते ठाणे धओ अ सम्बत्थ ।

गयपंचाणण-वसहा खेडय तह कव्यडाईसु ॥५४॥

Āyas for places used for good (purpose) are flag, elephant or lion and for all places flag is auspicious. Elephant, lion and bull are the (auspicious) ayas for a village and a market town. (54)

वावी-कूव-तडागे तयणे अ गओ अ आसणे सीहो ।

वसहो भोजणपत्ते छत्तालबे धओ सिट्ठो ॥५५॥

Elephant āya for small and big wells, lakes and for cots, lion āya for seats, bull for utensils and flag for a parasole and flyflap are appropriate. (55)

वित्त-कुंजर-सीहाया नयरे पासाय-सध्वगेहेसु ।

सारं मिच्छाईसु घखं काउ अ गिहाईसु ॥५६॥

Bull, elephant and lion are the āyas auspicious for cities, palaces (temples), and all types of houses. For a struture belonging to non-āryans dog āya and for places which are not residences a crow āya is suitable (56)

धूम रसोइठाणे तहेव गेहेसु वण्हि जीवाण ।

रासहु विसाणगिहे धय-गय-सीहाउ रायहरे ॥५७॥

Smoke āya is suitable for a cooking house and also for the houses of people who work with fire as a living (blacksmiths etc.) Āya for the house of a prostitute should be ass. Flag, elephant or lion should be the āya of a king's palace (57)

दीहं वित्थरगुणिर्यं जं जायइ मूलरास्ति तं नेय ।

अठगुण उडुभत्त गिहनवत्त हवइ सेस ॥ ५८ ॥

The multiplication of the length and width of a house gives its area. It is to be multiplied by eight and divided by 27. The remainder is called the constellation of that house (58)

गिहृरिखल चउगुणिअ नवभत्त लघ्पु भुत्तरासोओ गिहरासि ।  
 सामिरासो सडट्टु दु दुवालस असुह ॥५९॥  
 इति गृहराशियन्त्रम् ।

The constellation (i e above mentioned remainder) of the house is multiplied by four and divided by nine The division gives the sign of zod ac which is enjoyed (by the house) The sign of the house and that of the house owner are inauspicious if they are at sixth and eighth or second and twelfth places (with reference to each other) (59)

End of Information of zodiacal cycle for Houses

धनुमत्तरिखलसेस वय तिहा जवख रवखस पिसाया ।  
 आउ अकाउ कमसोहीणाहिसम मुणयव्व ॥६०॥

The constellat on (figure) is divided by eight the remainder is called vyaya They are three Yaksa Rāksasa and Prāsāca When the magnitude of aya is larger than vyaya then it is called Yaksa if smaller then it is Raksasa and if they are equal then that vyaya is Pisāca (60)

जवखवओ विद्धिकरो धणनास कुणइ रवखसवओ अ ।  
 मज्झिमवओ पिसाओ तह य जमस च वज्जिज्जा ॥६१॥

Vyaya (named) Yaksa brings prosperity Rakṣasa destroys wealth and Pisāca gives medium results (i e there is neither prosperity nor destruction of wealth) Amśa Yama is to be avoided (61)

मूलरासिस्स अक गिह्नामवखर वयक सजुत्त ।  
 तिबिहुत्तु सेस असा इदस जमस रायसा ॥६२॥

The sum of the area of the house the numbers of letters

forming the name of the house and vyaya is divided by three The remainder is amśa They are three Indra, Yama and king (62)

[If the remainder is one the amśa is called Indra If it is two or three, the amśa is Yama and king respectively ]

गेहभसामिभपिड नवभत्त सेस छ चउ नव सुह या ।

मज्झिम दुग इग अट्टाति पच्च सत्तहमा तारा ॥६३॥

The difference in the figures of the constellations of the house-owner and that of the house is divided by nine The remainder is called a star (Tara) of the house The stars six, four and nine are auspicious two one and eight are medium and three, five and seven are the meanest (63)

$\bar{A}ya = \text{Remainder of inner width} \times \text{inner length of the house} / 8$   
 $\text{Constellation} = \text{Remainder of } 8/27 \text{ (area of the house)}$

Sign of the zodiac =  $4/9$  (Constellation number)

Vyaya = remainder of (constellation/8)

Amśa = remainder of (area + no of letters in the name of the house + vyaya)/3

Star = remainder of (constellation of a house - constellation of the house-owner)/9 ]

जह्कण्णा वरपीई गणिज्जए तह य सामिय गिहाण ।

जोणि गण-रासि-पमुहा नाडीवेहो य गणियन्वो ॥६४॥

As the (favourite and unfavourite points) between the proposed bride and bridegroom are studied by astrological calculations, in the same manner (the favourite and unfavourite points) between the house and the house owner are calculated The yoni, gana, rāśi, apamukha, nādi, vedha (etc) for both of them are calculated (and the consequences are predicted) (64)

## Definitions of Constituent Parts of a Principal House

ओवरय नाम साला जेणे ग दुसालु भण्णए गेह ।

गइ नाम च अलिंदो इग दु तिऽलिंदोइ पटसालो ॥६५॥

A single room is called sāla. The one with one (or) two śālas is called a house. Gati is the name of an alinda and (a śāla) with one, two or three alindas is a patasāla (65)

पटसाला बार दुहु दिसि जालिय भित्तीहि मडवो हवइ ।

पिट्ठ दाहिण वामे अलिंद नामेहि गुजारी ॥६६॥

When there are two windows in a wall on either side of a door of a patasālā, then it is a mandapa. If there is an alinda on the back, left or right side (of a sala) then it is called a Gujārī (66)

जालिय नाम मूसा थभय नाम च हवइ खडदार ।

भारपट्टो य तिरिओ पोढ कडो धरण एगट्ठा ॥६७॥

A window is called musā and a pillar is sad-daruka. The wooden piece across (the pillars) is called a bharapatta (supporting beam). The words pitha, kadī and dharana are synonyms (67)

ओवरय पट्टसाला पज्जत मूलगेह नायव्व ।

एअस्स चेव गणिय रधण गेहाइ गिहभूसा ॥६८॥

इति परिभाषा ।

From a room to a patasāla is to be considered as a principal house. This much only is to be counted (as a principal house) (The other parts) like a cooking house etc, are ornaments of the house (68)

End of technical phraseology.



ओवरय-अलिद-गई-गुजारि-भित्तिण-पट्ट-धभाण ।

जालिय मडवाणाय भेएण गिहा उवज्जति ॥६९॥

The different types of houses are formulated by the difference (in the number and arrangements) of the rooms, alindas, gatis, gujaris, walls, beams, pillars, windows and mandapas (69)

चउदस गुरु पत्थारे लहुगुरुभेएहि सालमाईणि ।

जायति सब्वगेहा सोलसहस-तिसय-चुलसीआ ॥७०॥

(By different arrangements) of long and short vowels a statement of 14 long vowels is formed, similarly by (different arrangements) of salas and alindas 16384 types of houses are formed, (70)

#### Types of One Room Houses

ततो य जिकिबि सपइ बहुति धुवाइ-सतण्णईणि ।

ताण चिय नामाइ लवखणचिण्हाइ वुच्छामि ॥७१॥

Now, I will tell (information on houses) of type Dhruva, Santana etc with all of their names along with their characteristics and distinctive features (71)

धुव-धन्न-जयानद-खर-कत मनोरमा सुमुह-दुमुहा ।

कूर-सुपक्ख धणद-क्षय-आकहद विउल-विजया गिहा ॥७२॥

Dhruva, Dhanya Jaya Nanda Khara Kanta, Manorama, Sumukha, Durmukha Krura, Supakṣa Dhanada, Kṣaya Ākranda, Vipula and Vijaya are (the names) of the houses (72)

चत्तारि गुरु ठविउ लहुओ गुरु हिट्ठि सेस उवरिसमा ।

अणेहि गुरु एव पुणो पुणो जाव सब्व लहु ॥७३॥

In the first row long vowels are written (In the next row the first) long vowel is replaced by a short vowel keeping other vowels

long as in the above row In this way replace long vowels again and again (with different locations of long and short vowels) so that finally all the vowels (in the last row ) will be short (73)

[Long vowel is indicated by - and short vowel by s The arrangements of long and short vowels could be, by all sorts of their combinations, as given below

1 - - - -	6 s s - -	11 - s s -
2 s - - -	7 - - s s	12 s s s -
3 - s - -	8 s - s -	13 - s s s
4 - - s -	9 - s - s	14 s - s s
5 - - - s	10 s - - s	15 s s - s
	16 s s s s	

see fig 1 6 for plans of these one sâlas ]

त ध्रुव धन्नाइण पुब्बाइ-लहुहि साल नायव्वा ।  
गुरु ठाणि मुणह भित्ती नाम सम हवइ फलमेसि ॥७४॥

These (houses with names) Dhruva Dhanya etc are facing east (In the above arrangements of vowels) short vowel represents a room (an empty space) and a wall is to be located at a long vowel. The portends ( of construction of these houses ) is as indicated by their names (74)

### Types of Two Room Houses

सतण (सतद) मतिइ वड्ढमाण कुक्कुडा सत्थिय च हस च ।  
वद्धण कब्बुर सता हरिसण विजला कराल च ॥७५॥

Śantana Śantida Vardhamana Kukkuta Swastika, Hansa, Vardhana Karbura Śanta Harsana, Vipula and Karala, (75)

वित्त चित्त धन्न कालदड तहेव बधूद ।  
पुत्तद सव्वगा तह वोस इम कालचक्क च ॥७६॥

Vitta Citra Dhanya Kaladaṇḍ also Bandhuda, Putrada, Sarvāṅga and twentieth is Kalacakra, (76)

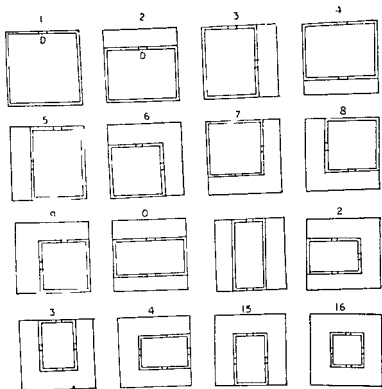


Fig 16

- |            |            |            |
|------------|------------|------------|
| 1, DHRUVA  | 2 DHANYA   | 3 JAYA     |
| 4 NANDA    | 5 KHARA    | 6 KĀNTA    |
| 7 MANORAMA | 8 SUMUKHA  | 9 DURMUKHA |
| 10 KRURA   | 11 SUPAKSA | 12 DHANADA |
| 13 KSAYA   | 14 AKRANDA | 15 VIPULA  |
|            | 16 VIJAYA  |            |

तिपुर सुवर नीला कुडिल सास्य य सत्यदा सील ।

कुट्टर सोम सुभद्रा तह भद्रमाण च कूरवक ॥७७॥

Tripura, Sundara, Nila Kutila, Śasvata Śāstrada Sila  
Kutara, Saumya Subhadra, Bhadramatta and Krura(77)



5 BANDHUDA

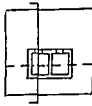


6 TRIPURA

Fig 17

पिदिठ बाहिणवामे इगगे गुजारि पुरउ दु अलिदा ।  
त सासय आवात सव्वाण जणाण सत्तिकर ॥८५॥

One gujarī at the back and on right and left sides with two alindas in front, that house is Śaśvata. It is known to bring tranquility to all (85)



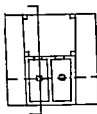
7 SĀŚVATA



Fig 17

बाहिणवाम इगगे अलिद जुअलस्त मडव पुरओ ।  
ओवरयमज्जियमो (उवरय मज्जे यमय) तस्त य नाम हवइ  
सोम ॥८६॥

One alinda each on right and left sides, two alindas and a mandapa in front, with pillars in the centre of the rooms, such a house is named Saumya. (86)



8 SAUMYA

Fig 17

पुरओ अलिंद तियग तिर्दिसि इविकवक हवइ गुजारी ।  
यभयपट्टसमेय सोधरनाम च त गेह ॥८७॥

Three alindas are in front and one gujari each on three sides, with pillars and beams, that house is called Śrīdhara (87)



9 ŚRĪDHARA

Fig 17

गुजारिजुअल तिहु दिसि दुलिंद मुहे य यभपरिकलिय ।  
मडव जालिय सहिया सिरिसिगार तय बिति ॥८८॥

Two gujaris on all three sides and two alindas with pillars in the front, and a mandapa with a window, such a house is Śrīṣṇagara (88)



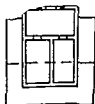
10 ŚRISRNGĀRA

Fig 17

तिन्नि अलिंदा पुरओ तस्सगो भदु सेस पुव्वुव्व ।

त नाम जुगसीधर बहुमगलरिद्धि आवास ॥८९॥

Three aliṇḍas in front having bhadrā [and remaining features are same as given earlier such a house is named Yugmasāridhara. It is a very auspicious house leading to the prosperity (89)



YUGMAŚ KHARA



UDYOTA



VILASA



MAHANTA



PRATAPAVARDHANA



JANGAMA

Fig, 17 (11 to 16)

दु-अलिंद मडव तह जालिय पिट्ठेग बाहिणे दु गई ।  
 भित्तितरियभजुआ उज्जोय नाम धननिलय ॥९०॥

Two alindas in front with a mandapa having a window, one gati at the back and two on the right side, two pillars in each wall, such a house is Udyoga in which wealth resides (90)

[Fig 17 (12)]

उज्जोअ गेह पच्छइ बाहिणए दु गइ भित्ती अतरए ।  
 जह हुति दो भमती विसाल (विलास) नाम हवइ गेह ॥९१॥

Udyoga house with two gatis between walls in the back and on the right side and there are two circumambulating paths, such a house is called Vilāsa (91)

[Fig 17 (13)]

ति अलिंद मुहस्सगे मडवय सेस विलासुष्व ।  
 त गेह च महत कुणइ महड्ढि वसताण ॥९२॥

Three alindas in the front with a mandapa and other (parts) are like Vilāsa, that house is Mahanta which is prosperous to those who reside in it (92)

[Fig 17 (14)]

मुहि ति अलिंद समडव जालिय ति दिसेहि दु दु य गुजारी ।  
 मज्झि यलयगयभित्ती जालिय य पयावयदणय ॥९३॥

Three alindas in the front with a mandapa having a window and two gujaris (each) in the (remaining) three sides and gati with a window in the centre is Prat parardhana. (93)

[Fig 17 (15)]

पयावबध्वणे जई थभय ता हवइ जगम मुजस ।

इअ सोलस गेहाइ सवाइ उत्तरमुहाइ ॥९४॥

Pratapavardhana with pillars is Jangama which brings fame  
All these 16 houses are facing north direction (94)

[Fig 17 (16)]

एयाइ चिय पुव्वा दाहिण पच्छिममुहेण वारेण ।

नामतरेण अघ्नाइ तिसि मिलियाणि चउसदठि ॥९५॥

In this way (each type of house from these 16 numbers) when placed with their doors facing east south and west then their names differ and by adding these three in each type, together 64 numbers of houses are obtained (95)

तथाहि—

सतणउत्तरवार त चिय पुव्वु मुहु सतद भणिअ ।

जम्म मुहवड्डमाण अवरमुह कुक्कुड तहप्पेसु ॥९६॥

For example

The house (named) Śantana is with door towards north, the same if facing east is called Śāntida, facing south it is Vardhamāna and facing west it is Kukkuṭa The same (system of naming houses) is to be followed for other types of houses (96)

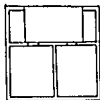
*Description of Other Eight Houses*

अग्गे (आय) अलिंदतियग इषिकक्क वामदाहिणो वरय ।

थभजुअ च दुसाल तस्त य नाम हवइ सूर ॥९७॥

There are three alindas in the front and one room each on left and right sides There are two rooms (dwiśāla) with two pillars, such a house is named Sūrya (97)





1 SURYA

Fig 18

વયને ય ચત્ર અલિદા ઉભય વિસે [ઇવકુ ઇવકુ ઓવરઓ ।  
નામેણ વસવ ત જુગ અત જાવ વસદ ધુવ ॥૯૮॥

There are four alindas in front and one room each in both the directions (i. e. on left and right sides) such is Vasava (The owner) lives in it upto the end of a yuga (98)



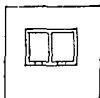
2 VASAVA

[Fig. 18]

[One yuga = 360000 years ]

મુહિ તિ અલિદ દુપચ્છદિ વાહિણવામે અ હવદિ ઇવિકવક ।  
ત ગિહનામ વીય હિયચ્છિય ચત્રસુવન્નાણ ॥૯૯॥

Three alindas in front two at the back and one each on the left and right sides the name of that house is Virya and it is beneficial to four castes (99)



3 VIRYA

Fig 18

दो पच्छइ दो पुरओ अलिंद तह दाहिणे हवइ इक्को ।  
कालवख त गेह अकालिदड कुणइ नूण ॥१००॥

Two alindas in the back, two in front and besides one on the right side, that house is (called) Kalakṣa and it definitely brings famine (100)

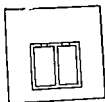


4 KALĀŚA

Fig 18

अलिंद तिस्रि वयणे जुअल जुअल च वामदाहिणए ।  
एग पिदिठ दिसाए बुद्धि सबुद्धि बड्ढणय ॥१०१॥

Three alindas in front and two each on left and right sides, one at the back, is (a house called) Buddhi, that increases pure reason (101)

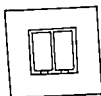


5 BUDDHI

Fig 18

दु अलिंद चऊदिसेहि सुख्य नाम च सब सिद्धिकर ।  
पुरओ तिन्नि अलिंदा ति दिसि दुग त च पासाय ॥१०२॥

If on four sides there are two alindas then that house is named Súvrata, it gives complete fulfilment Three alindas in front and two on each of three sides (such a house) is Prasada (102)



6 SUVRATA

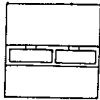


7 PRASADA

Fig 18

चउरि अलिंदा पुरओ पिट्टि तिग त गिह दुवेहख ।  
इह सूरई गहा अट्टवि नियनाम सरिसफला ॥१०३॥

Four alindas in front and three on the backside such a house is Dvivedha These are eight houses starting from the name Surya. They frutify as indicated by their names (103)



8 DVIVEDHA

Fig 18

### Names of Houses of still Other Types

विमलाइ सुवराई हसाइ अलकियाइ पभवाई ।

पम्मोय सिरिभववाई चूडामणि कलसमाई य ॥१०४॥

There are types of houses with their first names as Vimala Sundara Hansa Alankṛta Prabhava Pramoda Śṛbhava Cuḍā manī and Kalāśa (104)

एमाइआसु सव्वे सोलस सोलस हवति गिह तत्तो ।

इक्किक्काओ चउ चउ विसिभअ अलदभएहि ॥१०५॥

From each of all these types of houses 16 forms are obtainable by arranging their faceds in four different directions and (with different arrangements) of four al ndas (105)

तिअलोय सुवराई चउसट्ठि गिहाइ वुति रायाणो ।

ते पुण अवट्ट सपइ मिच्छाण च रज्जभावेण ॥१०६॥

इति गृहाणि ।

There are 64 types of houses beginning vith name Triloka sundara which are maent for kngs Nowadays these circular houses are not popular but these may be constructed if wished by the king (106)

End of information on houses

## Locations of Different Functional Parts of a House

पुष्पे सोहदुवार अगोइ रसोइ दाहिण सयण,।

नेरइ नीहार ठिई भोयणठिइ पच्छिमे भणिय ॥१०७॥

It is said that the main gate should be located towards the east, cooking house towards the south-east, bedroom towards the south, watercloset towards the south-west and dining hall towards the west (107)

वायव्ये सन्वाउह कोसुत्तर धम्मठाणु ईसाणे ।

पुष्पाइ विणिह्वेसो भूलगिहदारविनलाए ॥१०८॥

All the fighting arms are kept towards the north-west, the money-chest towards the north and the room for worshipping towards the north east (The above arrangement of rooms is made) with main gate towards the east For a house with the main gate towards other directions, the above arrangement of rooms is made by looking towards the faced of the house (108)

[This information may have been taken from *Brhat Samhita* 52 118-119]

## Locations of the Main Gate

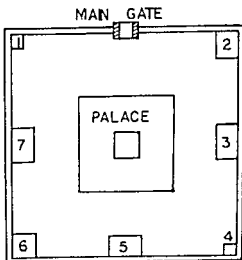


Fig 19

- |                    |                 |
|--------------------|-----------------|
| 1 ROOM FOR WORSHIP | 2 COOKING HOUSE |
| 3 BED ROOMS        | 4 W C           |
| 6 ARMOURY          | 7 TREASURY      |

पुष्पाद विजयवार जम्बार दाहिनाद नायव ।

अवरेण मयरवार कुबरवार उईचिए ॥१०९॥

The eastern door is (called) Vijaya the southern one is Yama the western is Makara door and the northern door is kubera (109)

नाम सम फलमेसि बार न कयावि दाहिण कुज्जा ।

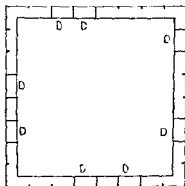
जइ होइ कारणण ताउ चउविसि अट्टभाग कायव्वा ॥११०॥

They fructify according to their names hence never locate a door towards the south If it has to be placed (in the south direction) because of certain reasons then (the sides of the house) from four directions are divided into eight parts (110)

सुहृदार असमज्जे चउसु पि दित्तसु अट्ठभागासु ।

चउ तिय द्वादि छपण तियपण तिय पुत्ताइसु कम्मेण ॥१११॥

The auspicious door is never positioned in the central part of the eight parts (of sides) from each direction but it is located, beginning from the east direction and in clockwise direction at the fourth or third part second or sixth part (in the south), fifth and third part (in the west), and fifth and third part (in the north direction) (111)



STANZA III

Fig 1 10

बारउ गिहपवेस सोवाण करिञ्ज सिद्धि मगण ।

पयठाण सुरमूह जलकुभ रसोद आसन्न ॥११२॥

The (front) door meant for entering into the house door of a staircase door of a front mandapa, door of a room for worshipping gods door of a room where water is stored door of a cooking house and the door of a darbar hall (hall of a king's seat) are so arranged that the entrance (to these rooms) will be in clockwise direction (112)

सुगडमुहा वरगेहा कायव्वा तह य हट्ट वग्घमुहा ।

बाराउ गिहकमुच्चा हट्टुच्चा पुरउ मज्झसमा ॥११३॥

The house should have a frontage like that of a cart (front portion narrow and the backpart comparatively wide), similarly a shop should have a front like that of a face of a tiger (i.e. front portion is wider and imposing in comparison to the backside of the shop) The door of a house is located at a (comparatively) higher place and that the front of a shop should be at a higher place and the middle portion of it be at a lower level (113)

पुव्वुच्च अत्यहर दाहिणउच्चधर धणसमिद्ध ।

अवरुच्च विद्धिकर उव्वसिय उत्तरा उच्च ॥११४॥

The house with high level ground towards the east (i.e. ground is sloping from east to west) results in loss of wealth The house with high level ground towards the south (i.e. ground is sloping from south to north) results in accumulation of wealth (The house) with high level ground towards the west leads to prosperity and the one with high level ground towards north results in depopulation (114)

#### Information on Vedhas

मूलाओ आरभो कोरइ पच्छा कमे कमे कुज्जा ।

सव्व गणिय-विसुद्ध वेहो सव्वत्य वज्जिज्जा ॥११५॥

The construction is to be started from the principal house, All (the parts of the house) should be mathematically accurate and all types of vedhas are everywhere to be avoided (115)

तलवेह-कोणवेह तालुयवेह कवालवह च ।

तह थम-तुलावेह दुवारवह च सत्तमय ॥११६॥

There are seven types of vedhas vedha of floor corner, plinth



of head, also of pillar, beam and of a door. (116)

[Vedha means a wound, a piercing painful thing.]

समविसमभूमि कुंभि अ जलपुरं परगिहस्स तलवेहो ।  
कूणसमं जइ कूण न हवइ ता कूणवेहो अ ॥११७॥

When the floor is not level but is at different levels ( at different parts of a house if an oil miller a drainage of neighbouring house ( making the ground muddy ) is passing near the front of a house then it is vedha of a floor. When all the angles of a house are not similar ( not right angles ) then it is a vedha of corners (117)

इष्क खणे नीचुच्च पीढं त मुणह तालुयावेहं ।  
बारस्सु वरिमपट्टे गढ्मे पीढं च सिरवेहं ॥११८॥

If the plinth is not level in the same portion of a house then it is said to be vedha of plinth. If a pillar is located on the middle of a lintel over a door or if it is in the centre of a house then it is vedha of head (118)

गेहस्स मज्झि भाए थंभेगं तं मुहेण उरसत्तलं ।  
अह अनलो विनलाइ हविज्ज जा थंभवेहो सो ॥११९॥

When a single pillar is placed in the centre of a house then it is called śalya of a heart ( i e it is as harmful as a thorn in the heart) If a fire-place or a place for storing of water ( is located in the centre of a house ) then that is called as Vedha of a pillar. (119)

हिट्ठिम उवरि खणानं हीणाहिय पीढतं तुलावेहं ।  
पीढा समसंखाओ हवति जइ तत्थ न हु दोसो ॥१२०॥

In the same portion of a house, if the number of pillars is different at lower and upper floors then it is a vedha of a beam.

(However) if the pillars are of even numbers ( although their number is different on different floors ) then it is not a fault (of construction) (120)

द्वाम-कूव-थम-कोणय किलाविधे द्वारवेहो य ।

गेहुच्चवियुणभूमी त न विरुध्व बुहा विति ॥१२१॥

If a tree well pillar corner ( of another house) or a peg (used for tether ng animals) is in front of (the main entrance) door then it is a vedha of the door If the above features are at a distance (from the door) more than twice the height of the house then knowledgeable persons stated that there is no fault (of a door) (121)

तलवेहि कुट्टरोआ हवति उच्चय कोणवेहम्मि ।

तालु अवेहेण भय कुलक्खय थमवेहेण ॥१२२॥

कावालु तुलावेह धणनासो हवइ रोरभावो अ ।

इअ वेहफल नाउ सुध्व गह करेअव्व ॥१२३॥

Vedha of floor portends leprosy vedha of corner leads to expulsion from the country vedha of plinth is fearsome and vedha of pillars causes destruction of the family Vedhas of head and beam result in loss of wealth and poverty respectively Knowing the consequences of vedhas build a faultless house (122 123)

इगवेहेण य कलहो कमेण हाणि च जत्थ दो वुति ।

तिहु भूआण निवासो चउहि खओ पचहि मारी ॥१२४॥

इति वेध ।

One vedha causes infighting two of them in that order lead to loss with three vedhas ( a house becomes ) the abode of ghosts four vedhas lead to destruction and five vedhas cause epidemic of cholera (124)

End of information on vedha

अदुत्तरसउ भाया पडिमारुव्व करिवि भूमितओ ।

सिरि हियइ नाहि सिहिणो थभ वज्जेहे जत्तेण ॥१२५॥

Plinth area of a house is divided into 108 parts and a figure ( of a man ) is drawn ( over it ) The locations of pillars at head, heart, naval and top-knot ( of the Vastupurusa ) are to be avoided. (125)

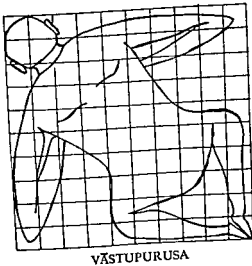


Fig 1 11

[The square representing plinth area of a house is divided into 100 parts. Remaining eight parts are located out of the plinth area as shown in figure, 1 11. Locations of different limbs of Vastupurusa as given in Bṛhat Saṃhitā ( 53 51-54 ) are shown in this figure.

Viśvakarmā Prakāśa ( 5 544-549 ) gives locations of eight rakṣasas that are positioned outside the boundary of the house. Generally a vāstupadamāṇḍala of 81 houses is recommended for houses. (Iṣānaśivagurudevapaddhati, Sāmānya Pāda, 11 5, Aparā-

jītaprōchā 57 14, Manusyālayacardikā 2 23 26 Vāstuvīdyā, 312 Agni Purāṇa 93 3; Bṛhat Saṃhitā 53 42 The author of this book however recommends a mandala of 100 houses See fig 1 12 in which Vāstupadamandala of 100 houses with names of deities occupying different houses are given accord ng to Bṛhat Saṃhit (53 51 54)]

E A S T									
CARAKI	V D A R I								
S K H I	P A R J A N Y A	J A Y A N T A	I N D R A	S U R Y A	S A T Y A	B H R S A	A N T A R	K S A	A
D I T I	A	A P A	A	R Y A			S A V I T A	S A V I T R A	G N I
A D I T I	P A	V A T S A			M A				P U S A
B H U J A G A	P R	T H					V	I	V I T A T H A
S O M A	V	I					V	A	G R H A K S A T A
B H A L L A T A	D	H A		B R A M H A			S V A		Y A M A
M U K H Y A	R	A					N A		G A N D H A R V A
N A G A	R U	R Ā J A Y A K S					I N	N D R A	B H R N G A
R O	D R A	M A	M I T	R	A		D R A	J A Y A	M R G A
G A	P A P A Y A K S M Ā	Ś O S A	A S U R A	V A R U N A	P U Ś P A D A N T A	S U G R I V A	D A U V A R K A	P I T R	
P A P A R A K S A S I									P U T A N A

## VASTUMANDALA

Fig 1 12

General specifications for Building a House,

बार बारस्त सम अह बार बारमज्जि कायन्व ।

अह वज्जिऊण बार कीरइ बार तलाह च ॥१२६॥

## General Specifications for Building a House

All doors should be of equal dimensions and they should be at the same height. A small door inside a door may be provided. A door at the end on upper floors should not be provided (126)

[ Height of thresholds and of lintels of all doors should be same but a postern door may be provided although in this case this rule is not followed. On upper storeys doors connecting rooms are provided but their locations in outer walls are to be avoided for obvious reason ]

कूण कूणस्त सम आलय आल च कीलए कील ।

थमे थम कुज्जा अह वेह वज्जि कायव्वा ॥१२७॥

Corner over corner room over room beam over beam and pillar over pillar are to be constructed after avoiding vedhas

[The beam and pillar of house construction is indicated and seems to be insisted ]

आलयसिरम्मि कीला थमो बारुबारि बारु थमुवरे ।

बारु द्विवार समखण विसमा थमा महा अमुहा ॥१२८॥

Beam over the room pillar above a door or a door above a pillar two doors over one door (house divided into) even parts (by) odd numbers of pillars each a construction is very inauspicious (128)

[Generally it is favoured to provide pillars inside walls instead of in the open space of a room. Beams above a room are naturally located on the top of pillars (i.e. along walls) and not in the middle of a room. The principle of the construction is that the load of building is transferred from pillars to pillars and not from pillars to beams and from beams to pillars. This is a very sound and safe method of construction. With the same principle, a column above an open space of a door below is not feasible

When two doors are placed above a door then a pillar of doors on top is located on the centre of the door below This is not a good practice See (Fig 1.13) ]

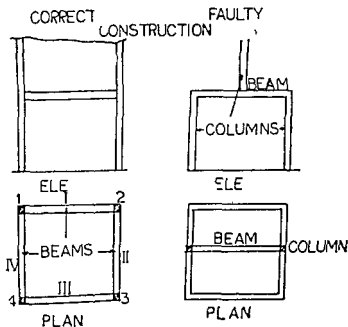


Fig 1.13

यंभहोण न कायब्बं पासायं मठमन्विरं ।

कूणकवखतरे ज्वस्सं देय यंभं पयत्तओ ॥१२९॥

*Prasāda* (palace), monastery and temple should not be without pillars. Efforts should be taken to position pillars near corners (129)

कुभीतिरम्मि तिहरं वट्ठा अट्ठस-भट्ठगायारा ।

खवगपल्लवसहिआ नेहे यंभा न कायब्बा ॥१३०॥

Pillars with pot or tower (is ornaments) circular or octagonal and those with bhadras with statues and ornamented with different designs of leaves should not be provided in a house (but may be provided in a palace or a temple) (130)

[Fig 1 14 illustrates a pillar with pot and another pillar which is circular]

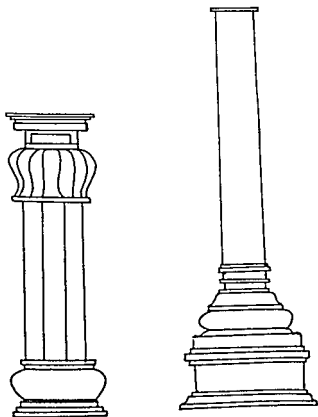


Fig 1 14

खणमज्जे न कायस्थ कोलालय गजोखमुखसममुह ।

अतरछत्तामच करिज्ज खण तह य पीढसम ॥१३१॥

Peg, beam and window should not be located in the centre of a wall nor these be placed one in front of another. A portion of a house may be provided with a partition wall so as to make even numbers of rooms and pillars must be even in numbers (131)

गिहमज्जि अगण वा तिकोणय पच्चकोणय जत्थ ।

तत्थ वसतस्स पुणो न हवइ सुहरिद्धि कइयावि ॥१३२॥

If the ground in the middle of the house is triangular or pentagonal then people living in such a house are never happy and prosperous (132)

मूलगिहे पच्छिम मुहि जो बारइ दुत्तिबारा ओवरए ।

सो त गिह न भुजइ अह भुजइ दुक्खिओ हवइ ॥१३३॥

One should not reside in a house which is facing the west direction and is having two doors with a door of a room (also facing west) One who will be in possession (of such a house) will suffer (133)

कमलेगि ज बुवारो अहवा कमलेहि वज्जिओ हवइ ।

हिट्ठाउ उवरि पिट्ठलो न ठाइ थिरु लच्छि तम्मि गिहे ॥१३४॥

The goddess of wealth never stays in a house with one-leaved doors or having doors without leaves or having doors narrow at the bottom and wider at the top (134)

वलयाकार कूणहि सकुल अहव एग दु ति कूण ।

वाहिणवामइ दोह न वासियव्वे रिस गेह ॥१३५॥



A house is not fit for occupation if it is of curvilinear shape without any corners or with one two or three corners or one with very long right or left sides (135)

[ see fig 1 15 ]



Fig 1 15

सयमेव ज किवाडा पिहियति य उगघडति ते असुहा ।  
चित्तकलसाई सोहा सविसेसा मूलदारिसुहा ॥१३६॥

It is inauspicious to have doors of which leaves open or shut by themselves It is auspicious that the entrance door is beautifully adorned with a carving or (carved) with a water pot (kalasa) (136)

छाततरि भित्ततरि मगतरि दोस ज न ते दोसा ।  
साल ओवरय कुवखी पीठि दुवारेह बहुदोसा ॥१३७॥

Vedhas are not to be treated as faults if there is flooring or wall a road in between the n If the entrance door (gives entry directly in a sala a room or is located at (the left and right) sides or) back side of a house then it is a severe fault (137)

[The entrance door should be in the front and open in the courtyard ]

जोइणिनट्टारभ भारह-रामायण च निवजुध ।  
रिसिचरिअ देवचरिअ इअ चित्त गहि नहु जुत्त ॥१३८॥

Paintings of female ascetics dance scenes from (epic poems like) Mahabharata and Ramayana, scenes from lives of sages from

lives of gods, should not be drawn (on walls) of the house. ( These may be painted in temples and palaces ) (138)

फलियतर कुसुमवल्ली सरस्सइ नवनिहाण जुअलच्छी ।  
कलसं वध्दावणयं सुमिणावलियाइ-सुहचित्तं ॥१३९॥

Paintings of trees with fruits, creepers with flowers, Saraswati, Yugalaxmi with nine forms of wealth, waterpot (kalāśa), auspicious marks (like swastika etc), design of flowers etc. are auspicious (if drawn on the wall of a house ) (139)

पुरिसुव्व गिहस्संगं होणं अहियं न पावए सोहं ।  
तम्हा सुध्दं कीरइट्ठो जेग गिहं हवइ रिध्वकरं ॥१४०॥

A house with extra or less parts is not of beautiful appearance, as is with a man ( with extra or less limbs ). Hence a house should be built without any faults so as to bring in prosperity. (140)

वज्जिज्जइ जिगपिट्ठी रविईसरदिट्ठि विण्ह वामभुआ ।  
सध्वत्थ असुह चंडी बंभाणं चउदिंसि चयह ॥१४१॥

A house should not be located at the back of ( an idol of ) a Jina ( i. e. at the back of a Jaina temple ), in front of the eye-sight of (an idol of ) Sun and Śiva, on the left side of a (temple of) Viṣṇu, all sides of the temple of Caṇḍī and four directions (i. e. back, front, right and left side of the temple ) of Brahmā, as these locations are inauspicious. (141)

अरिहंतदिट्ठि दाहिण हरपुट्ठो वामएसु कल्लणं ।  
विवरिए बहुदुक्खं परं न मगंतरे दोसो ॥१४२॥

(If a house is located at ) the right of the eye-sight of Arihanta (idol) or at the back or left side of ( the idol of ) Śiva then it is propitious Converse situation results in great grief. If there is a road between a house and a temple then there is no fault (i. e. above rules are not applicable ) (142)

पद्मत-जाम-वज्जिय धयाइ-दु-ति-पहरसभवा छाया ।  
 बुहहेऊ नायव्वा तओ पयत्तेण वज्जिज्जा ॥१४३॥

Efforts are to be taken to avoid a plot located such that the shadow of a flag (tower etc of a nearby temple) falls on it in the second or third prahara of the day with the exception of the first and last prahara as it (a house at this location) causes grief (143)

[prahara — The eighth part of the whole day i.e. equal to three hours Plots where the shadow of a flag or a tower of a temple falls anytime from 0900 to 1500 hours are to be avoided If a shadow falls in the first or last prahara i.e. from 0600 to 0900 and from 1500 to 1800 hours then that plot is not inauspicious]

समकट्टा विसमखणा सव्यपयारेसु इगविही कुज्जा ।  
 पुब्बुत्तरेण पल्लव जमावरा मूल कायव्वा ॥१४४॥

It is a common rule for all types of constructions that the number of wooden parts (beams, pillars etc) should be even so as to make odd numbers of parts of a house In case of horizontally laid wooden parts (like beams) that part having leaves (i.e. top part) should be directed towards the north east and root (i.e. lower part) should be directed towards the south-west (144)

[The idea of dividing a house in odd parts by even numbers of pillars and beams could be explained by an example of a Navaraṅga mandapa In Fig 116 it is shown that the numbers of pillars are 16 and that of beams are 24 i.e. both are even numbers The divisions of a mandapa are of odd numbers i.e. nine]

The idea is to arrange the joints in beams so that they appear to move in clockwise direction ]

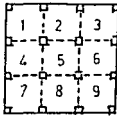


Fig 1 16

सर्वेवि भारवट्टा मूलगिहे एगि मुत्ति कोरति ।

पीठ पुण एगमुत्ते उवरय-गुजारि-अलिंदेसु ॥१४५॥

All the beams of the principal house should be in one level, also plinth of a śāla, gujart and alinda should be in one level. (145)

हल-घाणय-सगडमई अरहट्ट जताणि-कंटई तह य ।

पंचुवरि खीरतरु एयाण य कट्ट वज्जिज्जा ॥१४६॥

Wood used for ploughs, oil-mills, carts, wheels for wells and of thorny trees, of five types of Ficus Glomerata and of milk-trees should not be used ( for the construction of a house) (146)

विज्जउरि केलि दाडिम जभीरी दोहलिह अवलिया ।

बब्बूल बोरमाई कणयमया तह वि नो कुज्जा ॥१४७॥

Wood of trees of Bijapura ( Citron tree), banana, pomegranate, lime, Asoka ( Jonesia Ashoka Roxb ) tamarind, Barbura, Jujube and a tree with golden flowers should be avoided (around a house) (147)

एयाण जइ वि जडा पाडिवसा उपविस्सइ अहवा ।

छाया वा जम्मि गिहे कुलनासो हवइ तत्थेव ॥१४८॥

If the roots of these trees are nearby a house or they have entered a house (i.e. foundations of a house) or their shadow is falling on the house then it results in the destruction of the family (148)

[Trees mentioned in stanza 147 should not be allowed to grow near a house. If at all they are present then the distance of the trees away from the house should be more than their shadow (say four to six times their height). It is known that the spread and depth of the root system of a tree in the ground is equal to the spread and height of a tree above ground. Above rule therefore, is a very sound one]

सुसुक्क भग्ग दड्ढा मसाण खग निलय खीर चिरदीहा ।  
निव-वहेडयस्वत्ता न हु कट्टिज्जति गिहहेऊ ॥१४९॥

Trees that have dried up by themselves that are broken (say by wind or by elephants etc.) (partially) burnt (by the forest fire or by the striking of lightening) which are located near burning ghats, which are full of nests of birds, milky trees and those that grow only in length (like palm or a date trees) lime trees one of the three myrobalans should not be cut with the intention to use their wood for the construction of a house (149)

पाहाणमय थभ पोढ पट्ट च बार उत्ताण ।  
ए ए गेहि विरुद्धा मुहावहा धम्मठाणेसु ॥१५०॥

Pillars, plinths, beams and lintels of doors made of stone are inconsistent in a house but their use results in happiness if used for a place of worship (like a temple or a monastery) (150)

पाहाणमये कट्ठ कट्टमए पाहाणस्स थमाइ ।  
पासाए य गिहे वा वज्जअव्वा पयत्तेण ॥१५१॥

Use of wood in a stone house or a temple or of stone in a wooden house or temple should be scrupulously avoided (151)

पासाय-कूय पावो-मसाण मठ रावमदिराण च ।

पाहाण इट्ट-कट्टा सरिसवमत्ता वि वज्जिज्जा ॥१५२॥

Use of stones bricks or wood even equal to a mustard grain from temples small or large wells burning ghats, monasteries, palaces should be avoided ( for construction of a house) (152)

सुगिह जालो उवरिमजो खिविज्ज नियमज्जि नन्न गहस्स ।

पच्छा कहवि न खिप्पइ जह भणिय पुट्ठवसत्थम्मि ॥१५३॥

A window at a high level may be kept in a good house but it should not be at a level lower than that of a window of an adjoining house It is said in old scriptures that a window should never be provided at the back (wall) of a house (153)

ईसाणाई कोण नयरे गामे न कोरए गह ।

सतलो आणमसुह अत्तिम जाईण विधिदकर ॥१५४॥

A house should not be constructed at the north-east corner of a city or a town It is inauspicious to those belonging to high castes but is prosperous for at tyajas (154)

देवगुह वण्हि गोधण समुह चरण न कोरए सयण ।

उत्तरसिर न कुज्जा न नगदेहा न अल्लपया १५५॥

One should not sleep with feet towards ( the idols of ) gods teacher fire place and cowshed also with head towards north direction naked or with wet feet (155)

[ Location of beds in a bedroom is to be arranged so that above mentioned rule is not violated ]

धुत्तामच्चासन्ने परवत्यु दले चउप्पहे न गिह ।  
 गिह देवलपुत्तिल्ल मूलदुवार न चालिज्जा ॥१५६॥

A house should not be located near that of a rogue or a minister, in a ground owned by another, and at a square where four roads meet The door of a principal house and that of a temple should not be moved from its original place in case of rearrangement or rebuilding of an old house or a temple (156)

गो-वसह-सगडठाण दाहिणए वामए तुरगाण ।  
 गिहबाहिरभूमीए सलग्गा सालए ठाण ॥१५७॥

Sheds of cows bullocks and of carts should be on the right and that of horses on the left side of a house These are to be salas which are to be located near but beyond the ground of a house (157)

गेहाउ वामदाहिण-अग्गिम भूमी गहिज्ज जइ कज्ज ।  
 पच्छा कहवि न लिज्जइ इअ भणिय पुव्वनाणोहि ॥१५८॥

The ground (of a house) may be extended in front or left and right side of a house but never at its back as is laid down by old sages (158)

इति श्रीपरमजैनचन्द्राङ्गज-ठक्कुर फेरु विरचिते गृहवास्तुसारे  
 गृहलक्षणनाम प्रथम प्रकरणम् ।

Here ends the first chapter named (one giving) characteristics of houses in the book of essentials of houses and structures by Thakkura Feru son of a great Jaina (named) Chandra

## CHAPTER II EXAMINATION OF THE IDOL

इअ गिहलवखणभाव भणिय भणामित्थ बिबपरिमाण ।  
गुणदोसवखणाइ सुहासुह जेण जाणिज्जा ॥ १ ॥

The characteristics of houses are told first and now the measurements of an idol are given so that their characteristics good and bad points auspicious or inauspiciousness could be recognised (1)

छत्तत्तयउत्तार भालकवोलाओ सवणनासाओ ।  
सुहय जिणचरणग्ग नवग्गहा जवखजक्खिणिया ॥ २ ॥

Offsets of three umbrellas located (above Jina idol) (are wide enough) to be beyond its forehead cheeks ears and nose It is auspicious to locate in front of the feet of a Jina idol nine planets and male and female Yakṣas (2)

बिबपरिवारमज्झ सेलस्स य वण्णसकर न सुह ।  
सम अगुलप्पमाण न सुदर हवइ कइयावि ॥ ३ ॥

The stone between an idol and its retinue with difference in colour is not auspicious An idol with even numbers of angular measures is said to be not beautiful (3)

अद्भुत्त जाणुकुध तिरिए केसत्त-अचल ते य ।  
सुत्तग्ग चउरस्स पज्ज कासणसुह बिब ॥ ४ ॥



Distance between a right knee to a left shoulder and from a left knee to a right shoulder and between the two knees and also from the border of hair (on the forehead on the top) to the border of the cloth (below the idol) are to be kept same for an auspicious idol (of Jina Tirthankara) seated in a padmasana pose. (4)

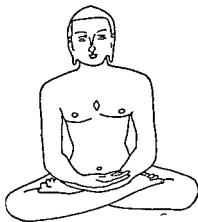


Fig. 2 1 Idol in a sitting position.

नवताल हवइ रुव रुवस्स य बारसगुलो-तालो ।  
अगुल अट्ठहियसयं उड्ढ बासीण छप्पन्न ॥ ५ ॥

An idol (of Jina) is of nine tala (height) measure Twelve lengths of an angula of the idol itself makes one tala measure A standing idol (sthanaka) (of nine tala height) will measure 108 angulas and a seated (āsanastha) idol will be 56 angulas (high) (5)

भाल नासा वयण ग्रीव हियय नाहि गुज्ज जघाड ।

जाणु अ पिडि अ चरणा इवकारस ठाण नायव्वा ॥ ६ ॥

Forehead, nose, mouth, neck, heart, navel, genital organ, thighs, knees, calves of legs and feet are the eleven constituents (of a body) (6)

चउ पंच वेय रामा रवि विणयर सूर तह य जिणवेया ।

जिणवेय भायसखा कमेण इअ ऊइडरूवेण ॥ ७ ॥

Four, five, four, three, twelve, twelve, twelve, 24, four, 24 and four are the measures of the above given constituents of the standing idol (7)

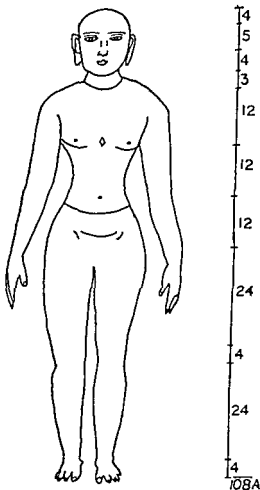


Fig 2 2

Idol in standing position (Nine-Tāla Height)

भाल नासा वयण गौत्र ह्रियय नाहि गुञ्जजाणू अ ।

आसीण चिबमान पुण्यविहो अकस्साई ॥ ८ ॥

Forehead nose, mouth, neck, heart, navel and genital organ are (the main constituents) of a seated idol, their measures being same (as given above) (8)

मुहकमलु चउदसगुलु कमतारि तित्थरे दहग्गोवा ।

छत्तोस उरपएसो सोलहकडि सोलतणुपिंड ॥ ९ ॥

The width of the lotus like mouth between two ears is 14 angulas and that of a neck is 10 angulas (The width) of the flat part at heart is 36 angulas, and at the waist it is 16 angulas. The girth is also 16 angulas (9)

कम्पु बह तिमि बित्थरि अब्बाई हिट्ठि इक्कु आधारे ।

केसत वड्डु समुत्तिरु सोय पुण नयणरहेसम ॥ १० ॥

(The length) of the ear is 10 angulas its width is three angulas, 2 1/2 angulas is (the length of) the lobes (of the ears) and its support is one angula Top of ears are upto the border of hair which itself is upto the line joining the eyes (10)

नवकसिहागम्भाओ एगतरि चरतु चउरवोहते ।

विषड्डुवड्ड इक्कु डोलड्ड डुम्माड मउ हट्टु छद्दीहे ॥ ११ ॥

Distance between the centre-line of the nose front and the eye is one angula The eye is four angulas long 1 1/2 angulas wide and its pupil is of two parts Eye-brow is of two parts and cheeks are six (parts) long (11)

नरकु तित्थित्थरि दुवए पिडे नात्तमि इक्कु अट्टुसिहा ।

एण भाए अहर बोहे बित्थरि एगगुल जाण ॥ १२ ॥

The nose is three angulas wide and two angulas high. The forepart of the nose is of one angula and the nose-front is of 1/2 angula. The lower lip is five angulas (12)

पण-उदङ्ग-चउ-वित्थरि सिरिवच्छ बभसुत्तमज्जम्मि ।

दिवङ्गुलु थणवट्ट वित्थर उडत्ति नाहेण ॥ १३ ॥

Centre of srivatsa is on Brahmasutra. It (srivatsa) is five angulas high and four angulas wide. Its diameter is four angulas. The circle of the breast is 1 1/2 angulas and the navel is one angula deep (13)

सिरिवच्छ सिहिण कखतरम्मि तह मुसल छपण अट्ट कमे ।

मुणि चउ-रवि-वसु-वेया कुहिणी मणिबधु जघ जाणु पय ॥ १४ ॥

Distance between srivatsa and breasts from breasts to arm pits and from them to shoulders are sry five and eight angulas respectively. Seven four twelve eight and four angulas (are the widths of) arms wrists thighs knees and feet respectively (14)

थणसुत्त अहोभाए मयबारस अस उवरि छहि कध ।

नाहीउ किरड वट्ट कघाओ केसअताओ ॥ १५ ॥

Length of the arm below the breast line is 12 angulas and above it the shoulder is 8 angulas (long). The navel should be and the border of hair are to be circular (15)

कर उयर-अतरेण-चउ वित्थरि नद दोहि उच्छय ।

जल बहु दुदयति वित्थरि कुहुणी कुच्छतरे तिन्नि ॥ १६ ॥

Distance between the hand and the stomach is one angula. The lap is four angulas in width and is nine angulas long. The waist is two angulas high and three angulas in width. The distance between elbow and waist is three angulas (16)

वभमुत्ताउ पिडिय छ-गोव दहकनु दुसिहण दुभाल ।  
 दु चिबुक सत्त भुजोर्वार भुयसघो अट्ठपयसारा ॥ १७ ॥

Distance between Brahmasutra (central axis) and different body parts are neck six angulas, ear ten angulas, top knot two angulas, forehead two angulas chin two angulas, upper part of the arm and the elbow seven angulas and foot eight angulas, (17)

जाणु अमुह मुत्ताओ चउदस सोलस अढार पइसार ।  
 सममुत्त-जाव-नाही पयककण-जाव छम्भाय ॥ १८ ॥

The line joining knee fronts (of a sitting image) and the central line passing through navel have the distance between them of 14 16 and 18 angulas at navel and at the sixth part of the ankles of both legs (18)

[Horizontal distance perpendicular to the front of the idol is called pratisara ]

पइसार गम्भरेहा पनरसभाएहि चरण अगुठ ।  
 दोहगुलीय सोलस चउदसि भाए कणिठिया ॥ १९ ॥

Pratisara that is horizontal distance, from central vertical line to the thumb of the foot is 15 angulas The distance between central line and middle finger is 16 angulas and to the little finger it is 14 angulas (19)

करयलगम्भाउ कमे दोहगुलि नदे अट्ठपविस्रमिया ।  
 छच्च कणिठिय भणिया जोबुदए तिस्रि नायव्वा ॥ २० ॥

Distance between the centre of the palm upto the (root) of the middle finger is nine angulas it is eight angulas upto adjoining fingers It is said to be six angulas upto little finger The neck is three angulas high, (20)

मज्झि महत्थगुलिया पणवीहे पक्खिमो अ चउ चउरो ।  
लहु-अगुलि-भायतिथ नह-इक्किक ति-अगुट्ठ ॥ २१ ॥

Length of the middle finger is five angulas that of adjoining fingers is four angulas The little finger is of three parts and the thumb is three angulas long Length of nail ( of each finger ) is one angula (21)

अगुट्ठसहियकरयलवट्ट सत्तगुलस्स वित्थारो ।  
चरण सोलस दीहे तयद्धि वित्थिन्न चउरुदए ॥ २२ ॥

width of the curved part of the palm from the thumb is seven angulas The foot is 16 angulas long, width is equal to half the length ( i e eight angulas ) and its height is four angulas (22)

जोव तह फन्न अतारे खणे य चित्थारि दिवड्ढु उवइ तिग ।  
अचलिय अट्ट वित्थरि गद्धिय मुह जाव दीहेण ॥ २३ ॥

The distance between the neck and the ear is 1 1/2 angulas and the height is three angulas The loin cloth is eight angulas wide and is that much long as to reach the front of the mattress (23)

केसत सिहा गद्धिय पचट्ठ कमेण अगुल जाण ।  
पउमुड्ढरेहचक्क करचरण विहूसिय निच्च ॥ २४ ॥

The distance between the hair line (on the forehead) and the top knot and the height of the mattress are five and eight angulas respectively Palm and the bottom face of feet are adorned with a lotus upgoing lines and a wheel (24)

नक्क तिरिथच्छ नाहो समग्गम्भे वधमुत्तु जाणेह ।  
तत्तो अ सयलमाण परिगर विवस्स नायव्व ॥ २५ ॥

Understand that Brahmasūtra passes through the centre of

the nose sriyatsa and navel Now all the dimensions of the retinue of the idol will be given (25)

सिंहासणु विंवाओ दिवड्ढओ दीहि वित्थरे अद्धो ।  
पिंडेण पाउ घडिओ रुवग नव अहव सत्त जुओ ॥ २६ ॥

Length of the lion seat is 1 1/2 times the idol, its width is one half the length and thickness is one fourth of it The (numbers) of images (on the seat) are either nine or seven (26)

उभय दिसि जक्खजक्खणि केसरि गय चमर मज्झि चक्कधरी ।  
चउदस बारस दस तिय छ भाय कमि इअ भवे दीह ॥ २७ ॥

On both the sides are (the images of) Yaksas and Yakshinis, lions elephants flylap holders and in the centre is goddess holding a wheel 14 12 10 three and six angulas are their lengths in that order (27)

[Camara means a bushy tail of the Camara (Bos Grunniens) used as a flylap or fan ]

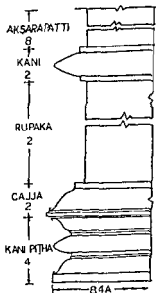
चक्कधरी गहडका तस्साहे धम्मचक्क उभयदिस ।  
हरिण जुअ रमणीय गहिय मज्झिम्मि जिण चिण्ह ॥ २८ ॥

The goddess with wheel is seated on an eagle below it are (carved) the wheel of religion ( Dharmacakra ) and a pair of beautiful deers on its both sides In the centre of the mattress is shown the mark of Jina (28)

[Please see appendix I regarding marks of Jinas]

चउ कणइ दुन्नि छज्जइ बारस हत्थिहि दुन्नि अह कणए ।  
अड अक्खरवट्ठीए एय सिंहासणस्सुदय ॥ २९ ॥

Height of the lion seat is divided such that the moulding Kani is four parts chajja is two parts moulding with elephants (carved on it) is 12 parts Kani is two parts and a slab of letters (aksarapatta) is eight parts (29)



Mouldings of a lion seat

Fig 23

मद्वय सम वसुभाया ततो इगतीस-चमरधारी य ।  
तोरणसिर दुवालस इभ उदय पख वायाण ॥ ३० ॥

Height of the mattress is eight parts and on it flyflap holders are 31 parts (high) Top of the portal (above) is 12 parts These give the height of the side portions (paksabhaga) (30)





छत्तद्ध दसभाय पकयनालेग तेरमालधरा ।

दो भाए थभुलिए तहदठ वसधर वीणधरा ॥ ३२ ॥

*Half the width of the umbrella is ten parts, (the width of) the stalk of a lotus is one part and 13 parts is the width of images holding garlands Pillars are of two parts and eight parts are the images holding a lute and a vina (32)*

तिलयमज्झम्मि धटा दुभाय थभुलिय छच्चि मगरमुहा ।

इअ उभयदिसे चुलसी-दीह डउलस्स जाणेह ॥ ३३ ॥

*The bell is in the centre of the tilaka pillars are of two parts and the mouth of a crocodile is six parts These are on both sides ( of the centre line ) the width of the Daula is thus 84 parts (33)*

[Half the width of umbrella = 10 parts

Width of stalk of a lotus = 1 part

Garland holding images = 13 parts

Pillars = 2 parts

Images holding lute or vina = 8 parts.

Pillars = 2 parts

Width of crocodiles = 6 parts

Total of half the width = 42 parts

Width of Daula = 84 parts

see Fig 2-4]

चउवीसि भाइ छत्तो वारस तस्सुबह अट्ठि सलधरो ।

छहि वेणुपत्तवल्ली एव डउलुदये पन्नास ॥ ३४ ॥

*Height of the umbrella is 24 parts of ( upper three umbrellas ) 12 parts holder of a couch is eight parts design of bamboo leaves and creepers is six parts thus the height of Daula is 50 parts. (34)*

छत्त तय वित्यार विसगुल निगमेण दह-भाय ।  
 भामडल वित्यार बावी स अट्ठ पइसार ॥ ३५ ॥

The width of three umbrellas is 20 angulas its offset being 10 angulas The width of the circular halo is 22 angulas and it is eight angulas thick (35)

मालधर सोलससे गइद अट्ठारसम्मि ताणुवरे ।  
 हरिणिदा उभयदिस तओ अ दुदुहि अ खखीय ॥ ३६ ॥

Garland holders are 16 angula, lordly elephants are 18 parts with (hayanunda) on their top These are shown on both the sides (of the centre line) Then there are drummers and a couch holder (36)

चियद्धि डउलपिड छत्तसमेय हवइ नायद्व ।  
 थणमुत्तसमदिट्ठी चामरधारीण कायव्या ॥ ३७ ॥

Thickness of Daula and also of umbrella is equal to one half the thickness of the idol The eyes of flyflap holders are at the same level as that of the breast-line of the idol (37)

मुह-नक्क नयन-नाही-कडि भग मूल नायग च यह ।

आहरण बत्थ-परिभर चिन्हा युह भगि पुइज्जा ॥ ४० ॥

If mouth nose, eyes navel or waist of the main idol is broken then it should be abandoned but if an ornament or cloth or retinue, mark (of the Jina idol) or a weapon is broken then that idol is worth worshipping (40)

घाउलेवाइ बिब विअलग पुण वि किरए सज्ज ।

कट्ठरयण सेलमय न पुणो सज्ज च कईयावि ॥ ४१ ॥

If the idol is made of metal or of mortar, bricks earth and its limb is broken then it may be made again (of the same material) but if it is made of wood jewel or stone then it should not be made again (of the same material) (41)

पाहाणलेव कट्ठा दतमया चित्तलिहिय जा पडिमा ।

अप्परिगरमाणाहिय न सुन्दरा पूयमाण गिहे ॥ ४२ ॥

Worship of an idol which is made of stone, earth wood tooth (of an elephant) or as a painting in a house is not proper if it is without its retinue or is not of correct dimensions (42)

इक्कमुलाइ पडिमा इक्कारस जाव गहि पुइज्जा ।

उड्ड पासाइ पुणो इअ भणिय पुव्वसूरोहि ॥ ४३ ॥

It is laid down by the law givers of old that an idol to be worshipped in a house may be of one to eleven angulas (height) and an idol (of height) more than eleven angulas is to be worshipped in a temple (43)

नह-अगुलीअ-वाहा नासा पयभगिणुक्कमेण फल ।

सत्तुभय देसभग बधण-कुलनास-वव्वसय ॥ ४४ ॥

If an idol with broken nail finger arm nose or leg is worshipped then it results in fear from a foe division of the country jail sentence destruction of the family and loss of money respectively (44)

पयपीठ चिह्नपरिग्रहणे जन जाणभिच्चहाणिकमे ।

छत्तसिरिवच्छसवणो लच्छी-मुह-बधवाणखय ॥ ४५ ॥

If the foot rest mark (of the idol) or retinue is broken then it results in the loss of relatives of conveyance and of servants respectively. If the umbrella, śrivasta or ears are broken then it results in loss of wealth, happiness and relatives respectively (45)

बहु दुक्ख वक्क नासा हस्सगा खयकरी य नायव्वा ।

नयण नासा कु नयणा अप्पमुहा भोगहाणिकरा ॥ ४६ ॥

An idol with crooked nose causes great grief, the one with short limbs results in losses. An idol without nose or having badly carved eyes or having small mouth leads to decrease in enjoyment (46)

कडिहीणापरियहया सुयवधव हणइ हीणजघाय ।

हीणासण रिद्धिहया धणवखया हीणकरचरणा ॥ ४७ ॥

An idol without a waist results in destruction of the priest and the one without thighs causes loss of a son and relatives. An idol without a seat results in decrease in prosperity and the one without a hand or a leg leads to the loss of wealth (47)

उत्ताणा अत्यहरा वक्कणीवा सवेसभगकरा ।

अहोमुहा य सच्चिता विदेसगा हवइ नीचुच्चा ॥ ४८ ॥

An idol with uptilted mouth causes loss of money, one with tilted neck leads to the division of the country. An idol with mouth tilted downwards causes worry and if it is of smaller or larger dimensions (than prescribed) then it results in expulsion to the foreign land (48)

विसमासणवाहिकरा रोदकरणाय वख निप्पन्ना ।

हीणा हियगपडिमा सपक्ख परपक्ख कटठकरा ॥ ४९ ॥

If a seat of an idol is not level then it causes illness. An idol purchased of ill gotten wealth leads to famine. An idol with less or more limbs results in difficulties to both friends and foes (49)

पडिमा रउद् जा सा करावय हति सिप्पि अहियगा ।

दुब्बलदव्वविणासा कियोअरा कुणइ दुब्बिमव्व ॥ ५० ॥

A fierce idol ( i e an idol with fierce look ) destroys its owner and one with more limbs destroys the artisan. An idol with feeble limbs causes loss of money and the one with thin lips leads to famine, (50)

उड्ढमुही धणनासा अप्पूया तिरि ओहट्ठि विम्वया ।

अइ घट्टदिट्ठि असुहा हवइ अहो बिट्ठि विम्वकरा ॥ ५१ ॥

An idol with upturned eyes causes loss of money and the one having sidewise look is not worth worshipping. An idol with staring look is inauspicious and one with downward look portends many difficulties (51)

चउभवसुराणआयुहहवतिकेसत उप्परे जइ ता ।

करणकरावणथप्पणहाराणप्पाण देसहया ॥ ५२ ॥

Idols of gods that are born in four forms of existence should not have their arms above their hair line. If they are (so) then it results in destruction of life and of country of the artisan of the one who asked to carve it and of the one who established it, (52)

चउवीस जिण नवगह जोइणि-चउसट्ठि वोर-आवप्पा ।

चउवीस जव्वल जविअणि बहदिहवइ गोलस-विज्जुसुरो ॥ ५३ ॥

There are 24 Jina (tirthankaras) nine planets 64 the ascetics 52 champions 24 Yakṣas and Yakṣinis ten guards of directions (Dikpālas) and 16 goddesses of learning, (53)

नवनाह सिद्ध-चुलसी हरिहर बभिव दाण वाईण ।  
 बणक नाम आयुह वित्तरगाथाउ जाणिज्जा ॥ ५४ ॥

Nine protectors, (Navanathas ), 84 Siddhas, Viṣṇu and Śiva, Brahmā, Indra and Danavas etc The description, marks, names, weapons of these are to be learnt from bigger treatises  
 [ Names of these are given in appendix II ]

इति परम जैन श्रीचंद्राङ्गज ठक्कुर फेरु विरचिते वास्तुसारे  
 विम्बपरोक्षाप्रकरण द्वितीय ।

Here ends the second chapter on examination of idols in the book giving essentials [of structure building by Thakkura Feru, son of great Jaina (named) Chandra.

## CHAPTER III

### TEMPLES

भणिय गिहलवखणाइ-बिम्बपरिखाइ-सयलगुणदोस ।

सपइ पासायविही सखेवेण निसामेह ॥ १ ॥

Characteristics of houses are told as also the examination of idols along with their good and bad aspects Now a brief procedure of construction of a temple will be told, listen to it (1)

पढम गडडाविवर जलत अह कवकरत कुणह ।

कुम्मनिवेस अट्ठ खुरस्सिला तयणु सुत्तविही ॥ २ ॥

First dig a foundation trench upto ground water table or upto rock level Then lay (in the trench) the stone on which a tortoise is carved and eight foundation stones and afterwards proceed with layout (2)

पासायाओ अद्ध तिहाय पाय च पोढ उवओ अ ।

तस्सद्धि निग्गमो होइ उववीढ्ठ जहिच्छाण तु ॥ ३ ॥

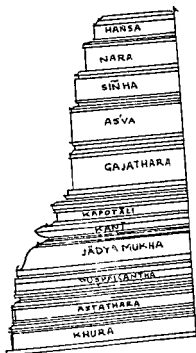
Height of the plinth (upap<sup>4</sup>iha) may be 1/2 | 1/3 or 1/4 th that of the temple The offset (of the plinth) is one half its height The dimensions of the plinth however, may be taken as desired (3)

अडडथर फुल्लिअओ जाडमुहो तह य कयवालो ।

गय-अस्स सोह नर-हस पचथरइ भवे पोठ ॥ ४ ॥



Astathara, Puspakantha, Jādyamukha, Kanī and also Kapotāli along with five layers having (rows of) elephants, horses, lions, men and swans (carved on them one above the other in that order) makes a plinth. (4)



Typical mouldings of a plinth

Fig. 3 1

सिरीविजयो महापद्मो नन्दावत्तो अ लच्छितिलओ अ ।  
नरवेअ कमलहंसो कुजरपासाय सत्त जिणे ॥ ५ ॥

Seven types of temples named Śrīvijaya, Mahāpadma, Nandya-varta, Laxmitilaka, Naraveda, Kamalahansa and Kuṅjara are (auspicious) for establishing Jina idols (5)

बहुभेया पासाया अस्सखा विस्सकम्मणा भणिया ।  
ततो अ केसरार्ह पणवीस भणामि मुल्लिल्ला ॥ ६ ॥

There are many different types of temples and Visvakarmā had told infinite numbers of them. The essential 25 types of temples from them beginning from the type Kesari are described (6)

केसरि अ सव्वभद्दो सुनन्दणो नदिसालु नदीसो ।  
तह मविर सिरिवच्छो अभिअम्मवु हेमवतो अ ॥ ७ ॥

Kesari Sarvabhadra Sunandana Nandisala Nandīśa also Mandira Śrīvatsa (Śrīvrkṣa) Amṛtodbhava and Hemavanta— (7)

हिमकुट्टु कईलासो पुहविजयो इवनीलु महनीलो ।  
भूधर अ रयणकूडो वड्डुज्जो पउमरागो अ ॥ ८ ॥

Himakuta Kailāsa Prthvijaya Indranīla Mahanīla Bhudhara Ratnakūta Vaidurya and Padmaraga (8)

वज्जगो मुउडुज्जलु अइरावउ रायहसु गरुडो अ ।  
वसहो अ तह य मेरु एए पणवीस पासाया ॥ ९ ॥

Vajranka Mukutojwala Airāvata Rajalañsa Garuda and Vṛṣabha also Meru these are the (names of) 25 temples (9)

पणअडयाइसिहरे कमेण चउ युडिड जा हवइ मेरु ।  
मेरुपासायअडयसखा इगहियसय जाण ॥ १० ॥

(The first temple type i.e. Kesari) has five subspires (aṇḍakas) along with (inclusive of main) spire and their number increases orderly by four upto Meru (type of temple). Understand that numbers of subspires for Meru temple are 101 (10)

[Samarangana Sutradhāra (56 23-34) gives this characteristic of this temple type in more lucid manner ]

एएहि उवज्जती पासाया विविहसिहरमाणाओ ।  
नवसहस्र छसय सत्तर वित्थारगथाउ ते नेया ॥ ११ ॥

In this way, with the variety of numbers of the spires, 9670 types of temples are obtained Information on them is to be seen in big treatises (11)

चउरसमि उ खित्ते भट्टाइ दु वुडिड जाव बावीसा ।  
भायविराड एव सव्वेसुवि देवभवणेषु ॥ १२ ॥

A square (shaped) ground of all these types of temples is to be divided in to eight to 22 parts by increasing the number of divisions by two (12)

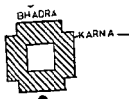


Fig 3 2 Horizontal mouldings of a plinth

[ see Fig 3 6 also Ground plan of all these temples is square-shaped and in order to arrange different parts like bhadra pratibhadra etc it is to be divided into parts ranging from eight to 22 The number of divisions is increased by two According to Samarangana Sutra-dhāra the rule for dividing the ground plan of Kesari and other types of temples is same but these temples according to this treatise are of sāndhāra type i e with a circumambulatory path. ]

चउकूणा चउमहा सव्वे पासाय वुत्ति नियमेण ।  
कुणस्सुभयदिसेहि बलाइ पडिहाति मदाइ ॥ १३ ॥

It is ruled that temples should have (at least) four corners and four offsets called *bl adras*. Half the offset on both the sides of the corner are called *pratibladras* (13)

पडिरह वोर्लिजरया नदी सुकमेण ति षण सत्तदला ।

पल्लविय करणिक अवस्स भद्दस्स दुण्ह दित्ते ॥ १४ ॥

Offsets called *pratibhadras*, *volinger* and *nandi* are of three five and half of seven ( $1 \text{ e } 3 \frac{1}{2}$ ) divisions respectively. On both the sides of the middle offset (*bhadra*) *pallavikā* and *Karnikā* are always to be provided (14)

दो भाय हवइ कूणो कमेण पाऊण जा भवे णदी ।

पाय एण दु सड्ढ पल्लविय करणिक भद्द ॥ १५ ॥

A corner is of two parts and with consecutive reductions in (the width and length) of offsets the (offset) *nandi* is of  $\frac{3}{4}$  th parts. *Pallavikā*, *karnikā* and *bhadra* are of  $\frac{1}{4}$ , 1 and  $2 \frac{1}{2}$  parts respectively (15)

भद्द दसभाय तस्साओ मूलनासिय एण ।

पडणाति तिय सवाति य कमेण एयपि पडिरहाईसु ॥ १६ ॥

Divide half (the length) of the *bhadra* into ten parts out of which a *mulanaska* is one part (in width). The (widths and lengths) of other offsets are to be taken as  $2 \frac{3}{4}$ ,  $3$ ,  $3 \frac{1}{4}$  in the order upto *pratiratha* (16)

कूण पडिरह य रह भद्द मुहभद्द मूलअगाइ ।

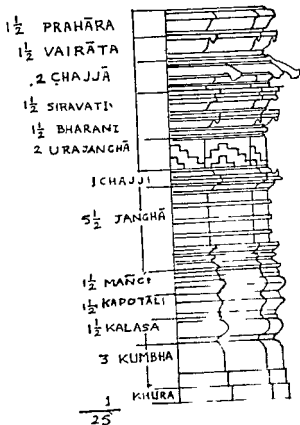
नदी करणिक पल्लव तिलय तवगाइ भूषणय ॥ १७ ॥

Corner *pratiratha*, *ratha*, *bhadra*, *mukhabhadra* are the main constituent parts (of a temple) whereas *nandi*, *karnikā*, *pallavikā*, *tilaka* and *tavanga* etc, are (its) adornments (17)

खर कुम्भ कलस कइवलि मच्ची जघा य छज्जि उरजघा ।

भरणि सिरवट्टि छज्ज य वइराडु पहाह तेर थरा ॥ १८ ॥

Khura, kumbha, kalaśa, kapotāli, māñci, jangha and chajji, urajanghā, bharani, siravati, chajja, veradu and paharu are the thirteen layers (divisions of a wall from plinth to bottom of spire), (18)



MAṆḌOVARA

Fig 33

Typical mouldings of a wall (Maṇḍovara)  
(81)

इगतिवदिवद्दु तिसु कमि पणसडडा इग दु दिवद्दु दिवद्दो अ ।  
दो दिवद्दु दिवद्दु भाया पणवीस तेर थरमाण ॥ १९ ॥

One, three  $1\frac{1}{2}$   $1\frac{1}{2}$   $1\frac{1}{2}$ ,  $5\frac{1}{2}$  one, two,  $1\frac{1}{2}$ ,  $1\frac{1}{2}$ , two,  $1\frac{1}{2}$  and  $1\frac{1}{2}$  parts totalling to 25 are the measurements of 13 layers (from bottom to top) (19)

पासायस्स पमाण गणिज्ज सहभित्ती कुभगथराओ ।  
तस्स य दस भागाओ दो दो भित्ती हि रसगम्भे ॥ २० ॥

Dimensions of a temple are to be measured along with that of (outside of) wall at kumbha layer Out of the ten divisions of that (measure) walls are of two divisions each (i.e. four divisions for two walls on opposite sides) and the sanctuary is of six divisions (20)

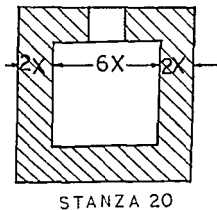


Fig 3 4 Thickness of walls of a sanctuary

इगदुतिचक्षण हत्थे पासाइ खुराउ जा पहादथरो ।  
नवसत्तपणतिण्णं अंगुलजुत्तं कमेणुदयं ॥ २१ ॥

Height of a temple from khura to paharu layers with one, two three, four and five hastas width is obtained by adding nine, seven five, three and one angula in respective widths. (21)

Width of a temple (hasta and angula)	1'-0"	2'-0"	3'-0"
Height of a temple (... ..)	1'-9"	2'-7"	3'-5"
4'-0" 5'-0"			
4'-3" 5'-1" ]			

इच्चाइ खवाणंते पडिहत्थे चउदसगुलविहीणा ।  
इअ उदयमाण भणियं अओ य उइडं सिहरं ॥ २२ ॥

To calculate the height of a temple having width (ranging from six hastas) to 50 hastas, decrease 14 angulas for every increase in the hasta. Thus a measure of the height (of a wall) is given, on the top of it will be a spire (22)

[Let us assume that a temple 20 hastas wide is to be constructed. Then the height of temple =  $5'-1'' + (15-15 \times 0'-14'')$   
=  $5'-1 + (15'-8'18'') = 11'-7''$

A temple of 50 hastas width will have the height of 23' 19".  
One prime means hasta and two primes means angula]

दुणु पाऊणु भूमजु नागर सतिहाउ दिवइदु सप्पाउ ।  
दाविइसिहरो दिवइदो सिरियच्छो पऊण दूणो य ॥ २३ ॥

Height of Bhūmija type (temple) is  $1 \frac{3}{4}$  (times its width)  
Height of Nāgara type is  $1 \frac{1}{3}$ ,  $1 \frac{1}{2}$  and  $1 \frac{1}{4}$  (times its width)  
The (height of) Drāvida type spire is  $1 \frac{1}{2}$  (times its width) and that of Śrīvasta is  $1 \frac{3}{4}$ . (23)

छज्जउड उवरि तिहु दिसि रहियाजुअबिब उवरि उर सिहरा ।  
कूणहि चारि कूडा दाहिण वामागि दो तिलया ॥ २४ ॥

On each of the three sides (except the front one) on the top of the chajja an image with rathikā is to be placed and above it is to be provided the urusṅga (i.e. an andāka a subpire) On the corners there shall be four (karna) kutas and on right and left sides of (each of them) will be two tilaks (24)

उरसिहरकूडमज्ज सुमूलरेहा य उवरि चारिलया ।  
अतरकूणहि रिसी आमलसारो अ तस्सुवरे ॥ २५ ॥

In between urusṅga and karna kutas and above the principal line (of the spire) provide four creepers Provide images of sages in the re-entrant corners of the creepers An amalasarā is located above them (the images of sages) (25)

पडिरहबिकत्रमज्ज आमलसारस्त वित्थरदधुदय ।  
गीवडय चडिकामलसारिय पऊण सवाउ इयिकके ॥ २६ ॥

Width of the amalasarā should be upto the middle of the hypotenuses of prat rithas and its height is one half of its width The neck (grivā) andakā candr kā and amalasar kā are 3/4 1 1/4 one and one parts respectively (26)

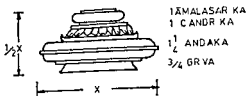


Fig 3 5

Mouldings of Amalasara



आमलसारयमज्जे चदणखट्वासु सेयपट्टचुआ ।

तस्सुवरि कणयपुरिस घयपूरतयो य वरकलसो ॥ २७ ॥

In the centre of the amalasara a (small) cot made of sandal wood, covered with white silk cloth, is placed. On its top is kept a golden image of a man and a sacred pot full of ghee (27)

पाहणकट्टिट्टमओ जारिसु पासाउ तारिसो कलसो ।

जहसत्ति पइट्ट पच्छा कणयमओ रयणजडिओ य ॥ २८ ॥

The pinnacle (kalasa) is made of the same material, stone wood or bricks of which the temple is constructed. After the performance of the establishment rites, a pinnacle made of gold or jewel may be placed (28)

छज्जाउ जाव कथ इग बीस विभाग करिवि तत्तो अ ।

नवआइ जावतेरस दोहुदये हवइ सउणासो ॥ २९ ॥

Distance between chajja and skandha (shoulder) of the temple is divided in 21 parts. The height of sukanasa ranges from 9 th part to 13 th part with the increment of two parts (29)

[The height of a sukanasa is from 9 th to 11 th or from 9 th to 13 th part of the temple see Fig 3 6]

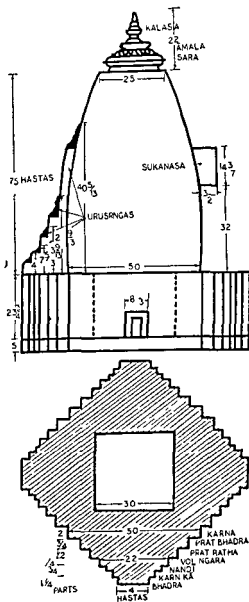


Fig 3 6

Plan and elevation of a typical temple  
(86)

उदयद्वि विहिज पिडो पासायनिलाडतिक च तिलउच्च ।  
तस्सुवरि हवइ सोहो मडपकलसोयरस समा ॥ ३० ॥

The offset of the sukanasa from the spire is equal to half its height Sukanasa is (like) a tilaka of the three foreheads of the temple On the top of it is placed an image of a lion The lion is kept at the same level as that of the top of the pinnacle of the mandapa (30)

सुह्य इग दारुमय पासाय कलस दड मवकडिअ ।  
सुहकट्ठ सुदिठ कौर सोत्तिमखयर जग महुव ॥ ३१ ॥

It is auspicious if the temple pinnacle, flag-pole and makkadi are made of (only) one type of wood For (building) an auspicious and compact temple, use wood of trees śāma khaira anjana and mahuva (31)

नौरतलदलविभत्तीभद्विणा चउरस च पासाय ।  
फसायार सिहर करति जे ते न नदति ॥ ३२ ॥

If the foundation of the temple is not reaching the ground water table and is square in shape but without central offsets (bhadrās) and is having a spire of phausana type then one who builds such a temple will not have a happy life (32)

अद्धगुलाइ कमसो पायगुलबुडिढकणयपुरिसो य ।  
कौरइ धुव पासाए इगहत्थाई खवाण ते ॥ ३३ ॥

For temples of Dhruva (type) with width ranging from one to 50 hastas the length of the golden image of the man is to be one half angula which is increased by 1/4 th angula for each increase in the width by one hasta (33)

[This has a reference with stanza 27 For a house of one hasta length the image is 1/2 angula long For a house of 50



उदयद्वि विहिअ पिडो पासायनिलाडतिक च तिलउच्च ।  
तस्सुवरि हवइ सीहो मडपकलसोयरस समा ॥ ३० ॥

The offset of the sukanasa from the spire is equal to half its height. Sukanasa is (like) a tilaka of the three foreheads of the temple. On the top of it is placed an image of a lion. The lion is kept at the same level as that of the top of the pinnacle of the mandapa (30)

सुह्य इग दारुमय पासाय कलस दड मरुडिअ ।  
सुहकट्ठ सुदिट्ठ कीर सीसिमखयर जण महुव ॥ ३१ ॥

It is auspicious if the temple pinnacle flag pole and makkadi are made of (only) one type of wood. For (building) an auspicious and compact temple, use wood of trees śāma khaira anjana and mahuva (31)

नीरतलदलविभत्तोभद्विणा चउरस च पासाय ।  
फसापार सिहर करति जे ते न नदति ॥ ३२ ॥

If the foundation of the temple is not reaching the ground water table and is square in shape but without central offsets (bhadrās) and is having a spire of phansana type then one who builds such a temple will not have a happy life (32)

अद्वगुलाइ कमसो पायगुलबुडिडकणयपुरिसो य ।  
कीरइ ध्रुव पासाए इगहत्थाई खबाण ते ॥ ३३ ॥

For temples of Dhruva (type) with width ranging from one to 50 hastas the length of the golden image of the man is to be one half angula which is increased by 1/4 th angula for each increase in the width by one hasta (33)

[This has a reference with stanza 27 For a house of one hasta length the image is 1/2 angula long For a house of 50



उदयद्वि विहिअ पिंडो पासायनिलाडतिक च तिलउच्च ।  
तस्सुवरि हवइ सीहो मडपकलसीयरस समा ॥ ३० ॥

The offset of the sukanasa from the spire is equal to half its height Sukanasa is (like) a tilaka of the three foreheads of the temple On the top of it is placed an image of a lion The lion is kept at the same level as that of the top of the pinnacle of the mandapa (30)

सुह्य इग दाहमय पासाय कलस दड मवकडिअ ।  
सुहकट्ठ सुदिठ कीर सोसिमखयर जण महुव ॥ ३१ ॥

It is auspicious if the temple pinnacle, flag-pole and makkadi are made of (only) one type of wood For (building) an auspicious and compact temple, use wood of trees sīsama, khaira, anjana and mahuva. (31)

नीरतलदलविभत्तीमद्विणा चउरस च पासाय ।  
फसायार सिहर करति जे ते न नदति ॥ ३२ ॥

If the foundation of the temple is not reaching the ground water table and is square in shape but without central offsets (bhadrās) and is having a spire of phansana type then one who builds such a temple will not have a happy life (32)

अद्वगुलाइ कमसो पायगुलबुडिडकणयपुरिसो य ।  
कीरइ धुव पासाए इगहत्थाई खवाण ते ॥ ३३ ॥

For temples of Dhruva (type) with width ranging from one to 50 hastas the length of the golden image of the man is to be one half angula which is increased by 1/4th angula for each increase in the width by one hasta (33)

[This has a reference with stanza 27 For a house of one hasta length the image is 1/2 angula long For a house of 50

hastas length the golden image should be of  $1/2 + 12\ 1/4 = 12\ 3/4$  angulas ]

इगहत्थ पासाए दड पउणगुल भवे पिड ।

अद्वगुलबुडिदकमे जाकरपनास कन्नुदए ॥ ३४ ॥

For a temple of width of one hasta, the flag pole should be  $3/4$  angula thick For each increase in the width (of a temple) by one hasta (the thickness of the flag pole) is to be increased by  $1/2$  angula The height of the flag pole should be equal to hypotenuse of the temple (34)

[The height of the flag pole is equal to  $\sqrt{2} \times$  width of the temple Fig 37]

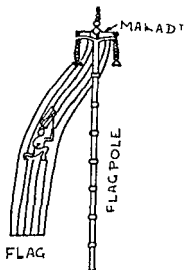


Fig. 37



निष्पन्ने वरसिहरे धयहीणसुरालयम्भि असुरठिई ।  
 तेण धय धुव कीरइ दडसमा मुखसुखकरा ॥ ३५ ॥

Once the beautiful spire is constructed but the temple is without a flag then it becomes the abode of asuras. A flag of length equal to that of the flagpole is to be raised. It gives happiness of total liberation of the soul (35)

पासायत्स दुवार हत्थ पइ सालसगुल उदए ।  
 जा हत्थ चउक्का हुति तिग दुग बुडिइ कमाडपन्नास ॥ ३६ ॥

The height of a door of a temple is 16 angulas for its each hasta width upto four hastas then it is increased by three angulas for each increase in width by one hasta upto eight hastas and then it is increased by two angulas for each increase in width by one hasta upto 50 hastas (36)

[Width of a temple (hastas)	1	4	5	8	9	10	20	50
Height of the door (angulas)	16	64	67	76	78	80	100	160

उदयघि बित्थरे बारे आयदोसबिसुधए ।  
 अगुल सड्डमधद वा हाणि बुडढी न दूसए ॥ ३७ ॥

Width of a door is one-half its height. If the measures of the door are increased or decreased by one half one or 1 1/2 angulas for removing the fault of an aya etc then that is not a wrong (dimension) (37)

निल्लाडि बारउत्ते बिब साहेहि हिडिड पडिहारा ।  
 कुणहि अट्टुदिसिबइ जघा पडिरहइ पिक्खणय ॥ ३८ ॥

An image is positioned on the lintel of a door, images of doorkeepers are (located) at the lower portion of the pillars (of a door). Images of eight Dikpalas are placed at the corners pratibhadras and at the janghā part (38)

पासायतुरियभागप्पमाणबिंब स उत्तम भणिय ।

रावट्टरयणविद्धुमधा उमय जहिच्छ माणवर ॥ ३९ ॥

An idol of 1/4 th the dimensions of a temple is said to be the best. An idol made of quartz, jewels, coral or metal is (also) good even if it is of any desired dimensions (i.e. other than given above) (39)

दसभायकद्वार उदुबर उत्तरग मज्जेण ।

पढमस्ति सिवदिट्ठी योए सिवसत्ति जाणेह ॥ ४० ॥

Distance between a lintel and a threshold of a door is divided into ten parts. It is known that the eye-sight of (Lord) Śiva is at the first part and that of his consort ( Pārvatī ) is at the second part (40)

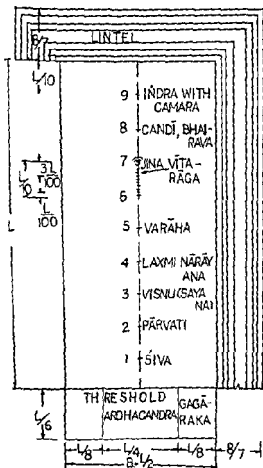


Fig 3 8 Locations of eye levels of different idols

सयथासणसुर तदए लच्छीनारामण चउत्थे अ ।

वाराह पचमए छट्ठसे लेवचित्तस्स ॥ ४१ ॥

The eye sight of (Viṣṇu) in lying pose is at the third and that of Laxmī-Narayana is at the fourth part ( The eye sight ) of the Boar incarnation is at the fifth part and that of an idol made of earth or lime or bricks or that of a painting is at the sixth part (41)

सासणसुरसत्तमए सत्तमसत्तसि वीयरगस्स ।

चडियभइखअडसे नेवनिदा छत्तचमरधरा ॥ ४२॥

Eye-sight of the ruling god (Lord Jina) is at the seventh part and that of Vītaragadeva ( God who has renounced all wishes) is at the seventh subpart of the ten subparts of the seventh division. Eye-sight of Candī and Bhairava is at the eighth part and at the ninth part that of the bearer of umbrellas and camara (42)

दसमे भाए सुत्त जवखा गधव्व रक्खसा जेण ।

हिट्ठाउ कमि ठविज्जइ समलसुराणं च दिट्ठी अ ॥ ४३ ॥

The tenth part should be void of any eye-sight (of gods) as that is the region where Yaksas, Gandharvas and Rakṣāsas stay The order of eye sights (given above) of all the gods begin from the bottom of the doorway (43)

भागद्व भणतेगे सत्तमसत्तसि विट्ठि अरिहता ।

गिहदेवालु पुणेव फीरइ जह होइ वुडिडकर ॥ ४४ ॥

It is opined by some that (the distance between the lintel and the threshold of) the door is divided into eight parts Eye-sight of Arihanta should be at the seventh subpart of eight subparts of the seventh division If this is done in a temple located in the house then that results in prosperity (of the owner) (44)

गन्धर्वादिद्वयपणसा जवखा पढमसि देवघा बीए ।

जिणकिण्हरवी तइए बन्नु चउत्थे सिवं पणगे ॥ ४५ ॥

Half the length of the sanctuary is divided into five parts Images of Yakshas are placed in the first part goddesses in the second Jina, Kṛṣṇa and Śun in the third, Brahmā in the fourth and idol of Śiva is placed in the fifth part (45)

नहु गन्धे ठाविज्जइ लिग गन्धे चइज्ज नो कहिय ।

तिलअद्ध तिलमित्त ईसाणे किपि आसरिओ ॥ ४६ ॥

Śiva l inga is never located in the centre of the sanctuary, But if it has to be located in the centre then it is to be moved by one-half or one tula (at least away from the centre) towards north-east direction (46)

भित्तिलगर्बिब उत्तमपुरिस च सव्वहा असुह ।

चित्तमय नागाय हवति एए महावेण ॥ ४७ ॥

An idol (of a god) or an image of a godly man should not be placed in contact with a wall If it is a painting or an image of a serpent etc then it may be drawn on or placed on a wall (47)

जगई पासापतरि रसगुणा पच्छा नवगुणा पुरथो ।

दाहिणवामे तिउणा इअ भणिय खित्तमज्जाय ॥ ४८ ॥

The distance between a temple (wall) and a jagati is six-times (the width of a temple) on its backside, nine-times in the front and three times on the right and left sides This is said to be the limit of the ground for a temple (48)

पासायकमलअग्गे गूढवखयमडव तओ छक्क ।

पुण रगमडव तह तोरणसवलाणमडवय ॥ ४९ ॥

In front of the lotus ( i e sanctuary ) of a temple, there is a (gudha ) mandapa then a mandapa of six parts (sadranga), then a dance hall (ranga mandapa) and in front of it is a balana mandapa with ornamental arch (49)

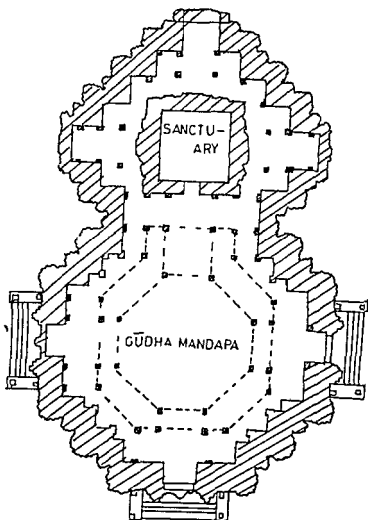


Fig 39 Plan of a Sāṅdhara temple with gūdha mandapa  
(94)

वाहिणवामदिसेहि सोहामडपगउवखनुअसाला ।

गोप नट्टविणोय गधब्बा जत्थ पकुणति ॥ ५० ॥

On right and left sides of the gādha mandapa are located sobha mandapas and salas with windows where Gandharvas enjoy themselves with music, dance and frolic (50)

पासायसम विउण विउड्ढय पऊणदूण वित्थारो ।

सोयाणतीणउदये चउदये चउकीओ मडवा हृति ॥ ५१ ॥

The width of mandapas is equal to or twice or  $1\frac{1}{2}$  times or  $1\frac{3}{4}$ th times that of the sanctuary At the entrance of the mandapa where there are three or five steps small mandapas (pragñivas) with four pillars are provided (51)

कुभीयमभरणसिरपट्ट इयपचपऊणसम्पाय ।

इय इअ नव भायकमे मडववट्टाउ अद्दुदये ॥ ५२ ॥

The height of pillars (in a mandapa) is equal to one half the width (diameter) of the inscribed circle of a mandapa Kumbhi (curvilinear portion like a pot) pillar (part), bharaṇa siraviṇṇa and paṭṭa are one, five  $\frac{3}{4}$ ,  $1\frac{1}{4}$  and one parts respectively out of total nine parts (52)

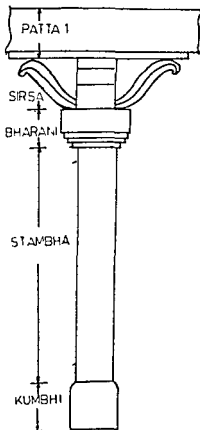


Fig 3 10

Divisions of a pillar

पासायअट्टमसे पिंड मक्कडिअ कलसयभस्स ।

दसमसि बारसाहा सपडिग्घउ कलसु पडणदूणुदये ॥ ५३ ॥

Thickness of makkadi (of the flag pole), pinnacle and pillar is 8th part (of the width) of the temple Width or jambs is 1/10 th



part (of the width of the temple) Height of the pinnacle is  $1 \frac{3}{4}$  times its width (53)



Fig 3 11 Mouldings of a stupa

जलनालियाड फरिस करतरे चउ जवा कमेणुच्च ।  
जगई अ भित्तिउदए छज्जइ समचउविसेह पि ॥ ५४ ॥

Depth of water drain is four yavas for a temple of (width of) one hasta The depth of drain increases by four yavas for each increase in width by a hasta of a temple Drain is provided in all four sides of a jagati (plinth) and (also) above the chajja part of the wall (54)

आइपट्टस्त हिट्ठ छज्जइ हिट्ठ च सव्वमुत्तेग ।  
उदुवर सम कुभि अ यम समा यम जाणेह ॥ ५५ ॥

Mouldings below the patta and also below chajja (of the wall on all four sides) should be at the same level Kumbhis of all pillars should be at the same level as the threshold ( of the door ) and ( different) parts of all pillars should (also) be at the same level (55)

अग्गे दाहिण-वामे अट्ठट्ठजिणिदगह चउवीस ।  
भूलसिलागाउ इम पकोरए जगइ मज्जम्मि ॥ ५६ ॥

(In case) 24 tīrthnkars are to be housed, then ( they are arranged) on the jagatī in the centre, above the principal stone (idol in the temple) in front, and left and right sides of the temple, eight on each side. (56)

रिसहाई जिणपंती सोहदुवारस्स बाहिणविसाओ ।

ठाविज्ज सिद्धि मग्गे सब्बेहि जिणालए एव ॥ ५७ ॥

Row of Rsabha and other Jinas is begun from right side of the lion-gate and arranged around the temple in the way the earth moves (i e in clockwise direction) This is the rule for all (types of arrangements) of Jina houses (57)

चउवीसतित्यमज्जे जं एगं मूलनायग हवइ ।

पत्तोइ तस्स ठाणे सरस्सई ठवसु निम्भतं ॥ ५८ ॥

It is said that in 24 Tīrthankaras, whichever is the principle diety (that is established in the temple), in its place in the row a statue of Saraswatī is to be positioned (58)

चउतीसवामबाहिण नवपुट्ठि अट्ठ पुरओ अ देहरयं ।

मूलवासाय एगं बावण्णजिनालये एव ॥ ५९ ॥

34 small temples on right and left sides, nine in the back side and eight in the front and the principal temple makes ( the total of) 52 temples of Jinas (59)

पणवीसं पणवीसं बाहिणवामेसु पिट्ठि इयकारं ।

दह अग्गे नायव्व इअ बाहत्तरि जिणिदालं ॥ ६० ॥

25 temples on right and 25 on left side, 11 in the backside and ten in the front (and principal temple) makes (a total of) 72 Jina temples. (60)

अगविभूषणसहिअ पासाय सिहरबद्धकट्टमय ।।

नहु गेहे पदज्जइ न धारिज्जइ किंतु जत्तु वर ॥ ६१ ॥

A wooden temple with all its constituent parts and adornments with attached spire is not worthy of worship in a house and should not be kept ( in a house ), but it is best to carry it during pilgrimage (61)

[Refer stanza 17 for the meaning of terms constituent parts' and adornments of a temple ]

जत्त कए पुग्ग पच्छा ठविज्ज रहसाल अहव मुरमवणे ।

जण पुणो तस्सरिसो करेइ जिणजत्तवरसधो ॥ ६२ ॥

After returning from the pilgrimage ( such a temple ) is to be kept in a chariot-house or in the god's abode ( i.e. in a temple ) so that it might be used again by a group going to pilgrimage of Jina temples (62)

गिहदेवालय कोरइ बाहुमयविमाणपुष्पक्य नाम ।

उयबोड पोड करिस जहुत्त चउरस तस्सुवरि ॥ ६३ ॥

A temple to be used in a house should be a vimana of Puspaka type. It should have a plinth adhasthana flooring and is to be square in shape (63)

चउयम चउदुवार चउतोरण चउदिसेहि छज्जउड ।

पचकणवीरसिहर एण इतिआरगसिहर वा ॥ ६४ ॥

There are four pillars four doors four adorned archways and four clayis on all four sides. There are five spires like a karni kha flower (one spire in the centre and remaining four in four

directions) or there are one two or three doors with (only) one spire (64)

[ This is the description of Puspaka type Vimana ]

अह भित्त छज्ज उवमा सुरालय आड सुद्ध कायव्व ।  
समचउरस गबभे तत्तो अ सवायउ उदएसु ॥ ६५ ॥

A temple with walls, chajja etc, should have proper nya Its sanctuary is square in shape and its height is  $1 \frac{1}{4}$  times ( its width) (65)

गबभाओ हवइ छज्जु सवाउ सतिहाउ दिवड्डु वित्थारे ।  
वित्थाराओ सवाओ उदयेण य निग्गमे अद्धो ॥ ६६ ॥

Width of a chajja is  $1 \frac{1}{4}$   $1 \frac{1}{3}$  or  $1 \frac{1}{2}$  times the width of the sanctuary The height (of chajja) is to be  $1 \frac{1}{4}$  times ( its ) width and its offset is one-half its width) (66)

छज्जउड थभत्तोरण जुअ उवरे मडओवम सिहर ।  
आलयमज्झ पडिमा छज्जय मज्झम्मि जलवट्ट ॥ ६७ ॥

A temple (in the house) with, chajja, pillars and an adorned archway should have a spire like that of a mandapa An idol is placed in the sanctuary and a water-drain is kept at the chajja (67)

[ See stanza 54 for description of drains ]

गिह्देवालयसिहरे धयवड नो करिउज्जइ कयावि ।  
आमलसार कलस कीरइ इअ भणिय सत्थाहि ॥ ६८ ॥

Never provide a flag pole on the spire of a temple used in a house Amalasara, pinnacle are to be provided as given in śāstras (68)

तिरिधधकलसकुलसभवेण चदासुएण फेरेण ।

कत्ताणपुरठिण्ण य निरिबिखड पुव्वसत्थाइ ॥ ६९ ॥

सपरोवगारहोऊ नयणमुणिरामचद्र वरिप्सम्मि ( 1372 ) ।

विजयदशमीइ रइअ गिहपडिमालवखणार्इण ॥ ७० ॥

An Kalyana (or Kannana) pura, Feru, son of Candra of noble Dhandhakalasi family has studied old treatises and written ( this work ) on characteristics of houses and images so as to be useful to him and to others. It is completed on the tenth day, named Vijaya-dasami of the Vikrama year of 1372 ( 69 and 70 )

इति परमजैन श्रीचद्रागज ठक्कुर फरु विरचिते वास्तुसारे  
प्रासादविधि प्रकरण समाप्त ।

Here ends the third chapter on temple building in the book of essentials of structure building by Thakkura Feru, son of the great Jaina (named) Candra

समाप्त श्रीवास्तुसारप्रकरण ।

The book of essentials of structure building also ends here

# APPENDIX I

Sr no	Jina	Jina mark	Śāsana Deva (Yaksa)	Śāsana Devi (Yakṣiṇi)
1	Adinatha (Kṣabha Dva)	Bullock	Gomukha Yaksa	Cakresvarī Dvī
2	Ajitanatha	Elephant	Mahā Yaksa	Ajitaśālā
3	Samblavanatha	Horse	Trimukha Yaksa	Duriti
4	Ahīnandana Jina	Monkey	Isvara Yaksa	Kālī
5	Sumatnatha	Heron (Kraunca)	Tumburu Yaksa	Mahākālī
6	Admaprabhā Jina	Lotus	Kusuma Yaksa	Acutaśālmā
7	Suparva Jina	Swastika	Mitanga Yaksa	Śāntā
8	Candraprabhu Jina	Moon	Vijaya Yaksa	Jvala (Bhṛkuti)
9	Samvaha Jina	Crocodile	Ajita Yaksa	Sutārā
10	Śānta Jina	Srivastika	Brahma Yaksa	Aśoka
11	Bṛhaspati Jina	Rhino	Isvara Yaksa	Mānavī (Srivastā)

12	Vamupujya jina	He-buffalo	Kumara Yaksa	Pracanda (Pravara)
13	Vimalanātha	pig	Sanmukha Yaksa	Vidita (Vijayā)
14	Anantanātha	Heron (syena)	Patala Yaksa	Ankusa
15	Dharmanātha	Vajra	Kinnara Yaksa	Kandaipa (Pannagā)
16	Śantinātha	Deer	Garuda Yaksa	Nirvani
17	Kunthunātha	He goat	Gandharva	Bala
18	Aranātha	Nandyavarta	Yaksendra	Dharinī
19	Mallinātha	Kalasa	Kubera Yaksa	Vairotya
20	Munisuvrata Jina	Tortoise	Varuna Yaksa	Varadatta
21	Naminītha Jina	Blue Lotus	Bhṛkuti Yaksa	Gandhari
22	Neminātha jina	Couch	Gomedha Yaksa	Ambika
23	Paravanatha Jina	Serpant	Parsva Yaksa	Padmavati
24	Mahavira jina	Lion	Matanga Yaksa	Sidhayika

## APPENDIX II

### A) Names of 16 goddesses

- |                      |                               |
|----------------------|-------------------------------|
| 1 Rohini Devī        | 9 Gaurī Devī                  |
| 2 Prajñapti Devī     | 10 Gandhārī Devī              |
| 3 Vajrasrñkhala Devī | 11 Sarvastrī (Mahajvālā) Devī |
| 4 Apraticakra Devī   | 12 Manavī Devī                |
| 5 Vajrankusā Devī    | 13 Vairotyā Devī              |
| 6 Purusadattā Devī   | 14 Achhuptā Devī              |
| 7 Kālī Devī          | 15 Manas Devī                 |
| 8 Mahakālī Devī      | 16 Mahamānsī Devī             |

### B) Ten Guardians of directions

Direction	Guardian
East	Indra
East South	Agni
South	Yama
South West	Nārī
West	Varuna
West North	Vayu
North	Kubera
North East	Isa
Downward	Nagī Deva
Upward	Brahma Deva

### C) Nine Planets

- |           |         |          |           |
|-----------|---------|----------|-----------|
| 1 Sun     | 2 Moon  | 3 Mars   | 4 Mercury |
| 5 Jupiter | 6 Venus | 7 Saturn | 8 Rāhū    |
|           |         | 9 Ketu   |           |



## APPENDIX II (Contd.)

### D) 64 Yoginis

1 Vahudī	33 Dahana	49 Mahamaya
2 Vāh	34 Rasa	50 Ekallavīnī
3 Kavilī	35 Marasa	51 Āṣapura
4 Kāgi	36 Kradala	52 Īsvari
5 Kumārī	37 Manikya	53 Pippala
6 Jaladhara	38 Kalika	54 —
7 Nilakūṭhī	39 Harasiddhī	55 Vinzavasini
8 Siyali	40 Bajrī	56 Hidimba
9 Pārasi	41 Kosala	57 Sunarekha
10 Dunatṛī	42 Mayurātī	58 Jalindharī
11 Śankarā	43 Abhakuma	59 Svasipālī
12 Pungala	44 Jaya	60 Hivapadasi
13 Anangasuhā	45 Vijaya	61 Hivapatangi
14 Dāhulārī	46 Neta	62 Himasalinī
15 Śrīcaryā	47 Vineta	63 Himesvari
16 Nandī	48 Bhelasī	64 Mahalava

## APPENDIX II

### A) Names of 16 goddesses

- |                       |                                |
|-----------------------|--------------------------------|
| 1. Rohiṇī Devī        | 9. Gaurī Devī                  |
| 2. Prajāpti Devī      | 10. Gandhāri Devī              |
| 3. Vajraśṛṅkhālā Devī | 11. Sarvastrā (Mahājwala) Devī |
| 4. Apraticakrā Devī   | 12. Manavī Devī                |
| 5. Vajrāṅkuṣā Devī    | 13. Vairotyā Devī              |
| 6. Purusadattā Devī   | 14. Achhuptā Devī              |
| 7. Kālī Devī          | 15. Mānasī Devī                |
| 8. Mahākālī Devī      | 16. Mahamānsī Devī             |

### B) Ten guardians of directions

Direction	Guardian
East	Indra
East-South	Agni
South	Yama
South-West	Nṛti
West	Varuna
West-North	Vāyu
North	Kubera
North-East	Īśa
Downward	Nāga Deva
Upward	Brahma Deva

### C) Nine Planets

- |            |           |            |            |
|------------|-----------|------------|------------|
| 1. Sun,    | 2. Moon,  | 3. Mars    | 4. Mercury |
| 5. Jupiter | 6. Venus, | 7. Saturn, | 8. Rāhū    |
|            |           | 9. Ketū    |            |

## APPENDIX II (Contd.)

### D) 64 Yoginis

- 1 Vahudī
- 2 Valī
- 3 Kavilī
- 4 Kāgī
- 5 Kumārī
- 6 Jalalārā
- 7 Nilakāṭhī
- 8 Sīyalī
- 9 Pāras
- 10 Dunatī
- 11 Sīnkārā
- 12 Pūgalā
- 13 Anangasīha
- 14 Dāhulārā
- 15 Śrīcārīyā
- 16 Nandī

- 17 Śrīmangalā
- 18 Śrīsiddhā
- 19 Śrīsarvā
- 20 Śrīmākatā
- 21 Amārā
- 22 Śaṇḍā
- 23 Maṇḍā
- 24 Viśaharā
- 25 Alubbī
- 26 Agrīvā
- 27 Vastakumārī
- 28 Dhavalakumārī
- 29 Bhimbhālā
- 30 Saṅkarīnī
- 31 Jalamalīnī
- 32 Mahābhī

- 33 Dabhrā
- 34 Rāsā
- 35 Marasā
- 36 Kṛīḍalā
- 37 Maṇukyā
- 38 Kālīkā
- 39 Harasiddhī
- 40 Bājū
- 41 Kosalā
- 42 Mayurātī
- 43 Abhākumārī
- 44 Jyā
- 45 Vījyā
- 46 Netṛī
- 47 Vīnetā
- 48 Bhelāsī

- 49 Mahāmāyā
- 50 Ekallavārī
- 51 Aśapūrā
- 52 Īśvarī
- 53 Pippalā
- 54 —
- 55 Vinayāsīnī
- 56 Hīḍāmbā
- 57 Sunarekha
- 58 Jalīndharī
- 59 Svāsīpālī
- 60 Hivapadāsī
- 61 Hivapatāṅgī
- 62 Hīmasalīnī
- 63 Hīmesvarī
- 64 Mahābhā

